MANILA, AND THE PART TAKEN BY THE UTAH BATTERIES IN ITS CAPTURE.

By CAPTAIN RICHARD W. YOUNG, In the Era for January.

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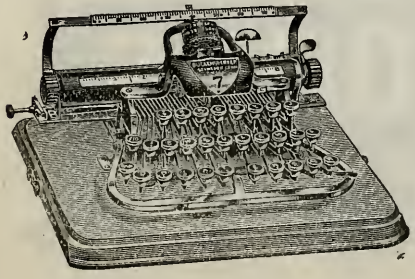
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IMPROVEMENT ERA.

VOL. II. DECEMBER, 1898. No. 2

ORIENTAL RELIGIOUS FAITHS.

II.

BUDDHISM.

BY H. DHARMAPALA, OF CEYLON.

A systematic study of Buddha's doctrine has not yet been made by the western scholars, hence the conflicting opinions expressed by them at various times. The notion once held by the scholars that it is a system of materialism has been exploded. The positivists of France found in it a positivism. Buckner and his school of materialists thought it was a materialistic system. Agnostics found in Buddha an agnostic, and Dr. Rhys Davids, the eminent Palo scholar, used to call him the "agnostic philosopher of India." Some scholars have found an expressed monotheism therein. Arthur Lillie, another student of Buddhism, thinks it a theistic system. Pessimists identify it with Schopenhaur's pessimism. The late Mr. Buckle identified it with the pantheism of India. Some have found in it a monoism, and the latest dictum is Professor Huxley's that it is an idealism supplying "the wanting half of Bishop Buckley's well-known idealist argument." Dr. Eikl

says that Buddhism is a system of vast magnitude, for it embraces all the various branches of science, which our Western nations have been long accustomed to divide for separate study. It embodies, in one living structure, grand and peculiar views of physical science, refined and subtle theories on abstract metaphysics, an edifice of fanciful mysticism, a most elaborate and far-reaching system of practical morality, and, finally, a church organization as broad in its principles and as finely wrought in its most intricate network as any in the world. All this is, moreover, confined in such a manner that the essence and substance of the whole may be compressed into a few formulas and symbols plain and suggestive enough to be grasped by the most simple-minded ascetic, and yet so full of philosophic depths as to provide rich food for years of meditation to the metaphysician, the poet, the mystic, and pleasant pasturage for the most fiery imagination of any poetical dreamer.

In the religion of Buddha is found a comprehensive system of ethics and a transcendental metaphysic embracing a sublime psychology. To the simple-minded it offers a code of morality, to the earnest student a system of pure thought. But the basic doctrine is the self-purification of man.

Spiritual progress is impossible for him who does not lead a life of purity and compassion. The superstructure has to be built on the basis of a pure life. So long as one is fettered by selfishness, passion, prejudice, fear, so long the doors of his higher nature are closed against the truth. The rays of the sunlight of truth enter the mind of him who is fearless to examine truth, who is free from prejudice, who is not tied by the sensual passion, and who has reasoning faculties to think. One has to be an atheist in the sense employed by Max Muller:

> There is an atheism which is not death; there is another which is the very life blood of all true faith. It is the power of giving up what, in our best, our most honest moments, we know to be no longer true. It is the readiness to replace the less perfect, however dear, however sacred it may have been to us, by the more perfect, however much it may be detested as yet by the world. It is the true self-sacrifice, the truest trust in truth, the truest faith.

Without that atheism no new religion, no reform, no reforma-

tion, no resuscitation would ever have been possible; without that atheism no new life is possible for any one of us. The strongest emphasis has been put by Buddha on the supreme importance of having an unprejudiced mind before we start on the road of investigation of truth. The least attachment of the mind to preconceived ideas is a positive hindrance to the acceptance of truth. Prejudice, passion, fear of expression of one's convictions, and ignorance are the four biases that have to be sacrificed at the threshold. To be born as a human being is a glorious privilege. Man's dignity consists in his capability to reason and to think and to live up to the highest ideal of pure life, of calm thought, of wisdom, without extraneous interventions. Buddha says that man can enjoy in this life a glorious existence, a life of individual freedom, of fearlessness and compassionateness. This dignified ideal of manhood may be attained by the humblest, and this consummation raises him above wealth and royalty. "He that is compassionate and observes the law is my disciple."

Human brotherhood forms the fundamental teaching of Buddha —universal love and sympathy with all mankind, and with animal life. Everyone is enjoined to love all beings as a mother loves her only child and takes care of it even at the risk of her life. The realization of the ideal of brotherhood is obtained when the first stage of holiness is realized. The idea of separation is destroyed and the oneness of life is recognized. There is no pessimism in the teachings of Buddha, for he strictly enjoins on his holy disciples not even to suggest to others that life is not worth living. On the contrary, the usefulness of life is emphasized for the sake of doing good to self and humanity.

From the fetich-worshiping savage to the highest type of humanity man naturally yearns for something higher. And it is for this reason that Buddha inculcated the necessity for self-reliance and independent thought. To guide humanity in the right path, a Tathagata (Messiah) appears from time to time.

In the sense of a Supreme Creator, Buddha says that there is no such being, accepting the doctrine of evolution as the only true one, with corollary, the law of cause and effect. He condemns the idea of a creator, but the Supreme God of the Brahmans and minor gods are accepted. But they are subject to the

law of cause and effect. This Supreme God is all love, all merciful, all gentle, and looks upon all beings with equanimity. Buddha teaches men to practice these four supreme virtues. There is no difference between the perfect man and this Supreme God of the present world.

The teachings of Buddha on evolution are clear and expansive. We are asked to look upon the cosmos "as a continuous process unfolding itself in regular order in obedience to natural laws." We see in it all not a yawning chaos restrained by the constant interference from without of a wise and beneficent external power, but a vast aggregate of original elements perpetually working out their own fresh redistribution in accordance with their own inherent energies. He regards the cosmos as an almost infinite collection of material, animated by an almost infinite sum total of energy, which is called Akasa. I have used the above definition of evolution as given by Grant Allen in his "Life of Darwin," as it beautifully expresses the generalized idea of Buddhism. We do not postulate that man's evolution began from the protoplasmic stage; but we are asked not to speculate on the origin of life, on the origin of the law of cause and effect, etc. So far as this great law is concerned we say that it controls the phenomena of human life as well as those of external nature, the whole knowable universe forms one undivided whole.

Buddha promulgated his system of philosophy after having studied all religions. And in the Brahma-jola sutta sixty-two creeds are discussed. In the Kalama, the sutta, Buddha says:

> Do not believe in what ye have heard. Do not believe in traditions because they have been handed down for many generations. Do not believe in anything because it is renowned and spoken of by many. Do not believe merely because the written statement of some old sage is produced. Do not believe in conjecture. Do not believe in that as truth to which you have become attached by habit. Do not believe merely on the authority of your teachers and elders. Often observation and analysis, when the result agrees with reason, are conducive to the good and gain of one and all. Accept and live up to it.

To the ordinary householder, whose highest happiness consists in being wealthy here and in heaven hereafter, Buddha inculcated a simple code of morality. The student of Buddha's religion, from

destroying life, lays aside the club and weapon. He is modest and full of pity. He is compassionate to all creatures that have life. He abstains from theft, and he passes his life in honesty and purity of heart. He lives a life of chastity and purity. He abstains from falsehood and injures not his fellow-man by deceit. Putting away slander, he abstains from calumny. He is a peace-maker, a speaker of words that make for peace. Whatever word is humane, pleasant to the ear, lovely, reaching to the heart, such are the words he speaks. He abstains from harsh language. He abstains from foolish talk; he abstains from intoxicants and stupefying drugs.

The advance student of the religion of Buddha, when he has faith in him, thinks, "full of hindrances in household life is a path defiled by passion. Pure as the air is the life of him who has renounced all worldly things. How difficult it is for the man who dwells at home to live the higher life in all its fullness, in all its purity, in all its freedom. Let me then cut off my hair and beard, let me clothe myself in orange-colored robes, let me go forth from a household life into the homeless state." Then before long, forsaking his portion of wealth, forsaking his circle of relatives, he cuts off his hair and beard, he clothes himself in the orange-colored robes and he goes into the homeless state, and then he passes a life of self-restraint, according to the rules of the order of the blessed one. Uprightness is his object and he sees danger in the least of those things he should avoid. He encompasses himself with holiness, in word and deed. He sustains his life by means that are quite pure. Good is his conduct, guarded the door of his senses, mindful and self-possessed, he is altogether happy.

The student of pure religion abstains from earning a livelihood by the practice of low and lying arts, viz., all divination, interpretation of dreams, palmistry, astrology, crystal prophesying, charms of all sorts. Buddha also says:

> Just as a mighty trumpeter makes himself heard in all the four directions without difficulty, even so of all things that have life, there is not one that the student passes by or leaves aside, but regards them all with mind set free and deep-felt pity, sympathy, and equanimity. He lets his mind pervade the whole world with thoughts of love.

To realize the unseen is the goal of the student of Buddha's teachings, and such a one has to lead an absolutely pure life. Buddha says:

Let him fulfill all righteousness; let him be devoted to that quietude of heart which springs from within; let him not drive back the ecstasy of contemplation; let him look through things; let him be much alone. Fulfill all righteousness for the sake of the living, and for the sake of the blessed ones that are dead and gone.

Thought transference, thought reading, cliarordience, clairvoyance, projection of the sub-conscious self, and all the higher branches of psychical science that first now engage the thoughtful attention of psychical researches are within the reach of him who fulfills all righteousness, who is devoted to solitude and to contemplation.

Charity, observance of moral rules, purifying the mind, making others participate in the good work that one is doing, co-operating with others in doing good, nursing the sick, giving gifts to the deserving ones, hearing all that is good and beautiful, making others learn the rules of morality, accepting the laws of cause and effect, are the common appanage of all good men.

Prohibited employments include slave dealing, sale of weapons of warfare, sale of poisons, sale of intoxicants, sale of flesh—all deemed the lowest of professions.

The five kinds of wealth are: Faith, pure life, receptivity of the mind to all that is good and beautiful, liberality, and wisdom. Those who possess these five kinds of wealth in their past incarnations are influenced by the teachings of Buddha.

Besides these, Buddha says in his universal precepts: He who is faithful and leads the life of a householder, and possesses the following four (Dhammas) virtues, truth, justice, firmness, and liberality, such a one does not grieve when passing away. Pray ask other teachers and philosophers far and wide whether there is found anything greater than truth, self-restraint, liberality, and forbearance.

The pupil should minister to his teacher; he should rise up in his presence, wait upon him, listen to all that he says with respectful attention, perform the duties necessary for his personal comfort, and carefully attend to his instruction. The teacher should

show affection for his pupil. He trains him in virtue and good manners, carefully instructs him, imparts to him a knowledge of the sciences and wisdom of the ancients, speaks well of him to relatives, and guards him from danger.

The honorable man ministers to his friends and relatives by presenting gifts, by courteous language, by promoting them as his equals, and by sharing with them his prosperity. They should watch over him when he has negligently exposed himself, guard his property when he is careless, assist him in difficulties, stand by him, and help to provide for his family.

The master should minister to the wants of his servants, as dependents; he assigns them labor suitable to their strength, provides for their comfortable support; he attends them in sickness, causes them to partake of any extraordinary delicacy he may obtain, and makes them occasional presents. The servants should manifest their attachment to the master; they rise before him in the morning and retire later to rest; they do not purloin his property, do their work cheerfully and actively, and are respectful in their behavior toward him.

The religious teachers should manifest their kind feelings toward lawyers. They should dissuade them from vice, excite them to virtuous acts—being desirous of promoting the welfare of all. They should instruct them in the things they had not previously learned, confirm them in the truths, and point out to them the way to heaven. The lawyers should minister to the teachers by respectful attention manifested in their words, actions, and thoughts; and by supplying them their temporal wants and by allowing them constant access to them.

The wise, virtuous, prudent, intelligent, teachable, docile man will become eminent. The persevering, diligent man, unshaken in adversity and of inflexible determination, will become eminent. The well-informed, friendly-disposed, prudent-speaking, generous-minded, self-controlled, self-possessed man will become eminent.

In this world, generosity, mildness of speech, public spirit, and courteous behavior are worthy of respect under all circumstances and will be valuable in all places. If these be not possessed, the mother will receive neither honor nor support from the

son, neither will the father receive respect or honor. Buddha also says:

Know that from time to time a Tathagata is born into the world fully enlightened, blessed and worthy, abounding in wisdom and goodness, happy with knowledge of the world, unsurpassed as a guide to erring mortals, a teacher of gods and men, a blessed Buddha. He, by himself, thoroughly understands and sees, as it were face to face, this universe, the world below with all its spirits, and the worlds above, and all creatures, all religious teachers, gods and men, and he then makes his knowledge known to others. The truth doth he proclaim, both in its letter and its spirit, lovely in its origin, lovely in its progress, lovely in its consummation; the higher life doth he proclaim, in all its purity and in all its perfectness.

1. He is absolutely free from all passions, commits no evil even in secrecy, and is the embodiment of perfection. He is above doing anything wrong.

2. Self-introspection—by this he has reached the state of supreme enlightenment.

3. By means of this divine eye he looks back to the remotest past and future. Knows the way of emancipation, and is accomplished in the three great branches of divine knowledge, and has gained perfect wisdom. He is in possession of all psychic powers, always willing to listen, full of energy, wisdom, and dhyana.

4. He has realized eternal peace and walks in the perfect path of virtue.

5. He knows three states of existence.

6. He is incomparable in purity and holiness.

7. He is teacher of gods and men.

8. He exhorts gods and men at the proper time according to their individual temperaments.

9. He is the supremely enlightened teacher and the perfect embodiment of all the virtues he teaches. The two characteristics of Buddha are wisdom and compassion.

Buddha also gave a warning to his followers when he said:

He who is not generous, who is fond of sensuality, who is disturbed at heart, who is of uneven mind, who is not reflective, who is not of calm mind, who is discontented at heart, who has no control over his senses—such a disciple is far from me, though he is in body near me.

The attainment of salvation is by the perception of self

through charity, purity, self-sacrifice, self-knowledge, dauntless energy, patience, truth, resolution, love, and equanimity. The last words of Buddha were these:

> Be ye lamps unto yourselves; be ye a refuge to yourselves; betake yourself to an eternal voyage; hold fast to the truth as a lamp; hold fast as a refuge to the truth; look not for refuge to anyone besides yourselves. Learn ye, then, that knowledge which I have attained and have declared unto you, and walk ye in it, practice and increase in order that the path of holiness may last and long endure for the blessing of many people, to the relief of the world, to the welfare, the blessing, the joy of gods and men.

OLIVER COWDERY.

BY ELDER SAMUEL W. RICHARDS.

[It was announced in the prospectus of the ERA for Volume II, that we would publish a series of letters on the EARLY SCENES AND INCIDENTS IN THE CHURCH, from the pen of Oliver Cowdery. Before proceeding with the letters it is thought proper to present to our readers the following article on OLIVER COWDERY, by his personal friend, Elder Samuel W. Richards, who, as it will be seen from the article itself, possessed exceptional opportunities for learning much concerning this remarkable man who was so closely associated with the Prophet Joseph Smith.—*Editor.*]

Among the most interesting and important events ever recorded in history, are those connected with the coming forth of the dispensation of the fullness of times from the heavens to the children of men in our day, in which the heavens were opened and God, Jesus Christ, angels, and departed spirits of holy men united in one grand effort for the final and complete redemption of fallen humanity.

One of the first recipients of the Godly authority necessary to the accomplishment of such a glorious work was he whose name appears at the head of this article.

Oliver Cowdery was born in the town of Wells, Rutland County, Vermont, October, 1805. About 1825 he removed to the State of New York, and was employed as clerk in a store until the winter of 1828–9, when he taught school in the town of Manchester, Ontario County, New York. There he became acquainted with the family of Joseph Smith, Sr., who sent children to his school, and Oliver went to board with them.

While here he learned of Joseph Smith, the younger, having found plates containing ancient records of the history of the early settlers of this, the American continent, and revealed to him by a heavenly messenger. This so engaged his attention and occupied his mind that he could not be satisfied until he made a visit to the now reputed Prophet, which he did at Harmony, Pennsylvania, on the fifth day of April, 1829.

The Prophet Joseph immediately recognized him as the person he had been praying for to be sent by God to assist him as scribe, in the translation of the records he had found, preparatory to its publication in the English language. Only two days after this, their first meeting, they commenced translating the Book of Mormon. Joseph was the translator by aid of the Urim and Thummim, and Oliver was the scribe who wrote the words as they were spoken by the translator. He not only wrote the first copy of the translation, but made another copy before it was sent to the printer. This was deemed necessary because of determined efforts being made to obtain the manuscript, by parties opposed to the young Prophet's declaration of its being a divine record, brought forth and translated by the gift and power of God.

During the translation, incidents occurred which proved to Oliver's mind that it was a divine work; as, for instance, when, on the 15th of May, 1829, he with the Prophet Joseph went into the woods to pray, John the Baptist descended in a cloud of light, and ordained them to the Priesthood of Aaron, and promised that soon the Melchisedek Priesthood would be conferred upon them; that Joseph should be the first and Oliver the second Elder in the Church of Christ, to be organized with the full powers of both Priesthoods which were to be in the Church.

In the following month of June, 1829, a revelation was given through the Prophet Joseph, declaring that Oliver had received "the same power and the same faith, and the same gift like unto him," and if he (Oliver) would testify of the things he had seen and heard, he was promised "the gates of hell shall not prevail against you; for my grace is sufficient for you, and you shall be lifted up at the last day."

That he did testify of the plates found, and of their translation by the gift and power of God, as commanded, to the latest day

of his life, there are many witnesses; and that, too, under many trying ordeals when it was thought his faith was not strong in that which he had declared to all the world.

It also fell to the lot of Oliver Cowdery, in company with David Whitmer, to search out the first Twelve, on whom should be conferred the powers of the Melchisedek Priesthood, which Joseph and Oliver had received by the administration of Peter, James, and John, and by ordination under their hands, that they should be Apostles, and become special witnesses of Jesus Christ to all the world.

Oliver Cowdery, by virtue of the Priesthood conferred upon him, was the first to administer the ordinance of baptism, and to preach the first public Gospel sermon in this dispensation of God to man. His experience and labors were of that divine character which could never be forgotten, and after years proved that they were to him as though engraven with an iron pen upon the rock, never to be obliterated.

Soon after the organization of the Church in 1830, he was called with others to fill a mission to the Lamanites on the western border of Missouri, after which he returned to Ohio where the Church was being established.

In December, 1831, the revelations which the Prophet Joseph had received up to that time, were by Oliver Cowdery, then Church Historian, sent up to Missouri with money for publication.

In July, 1834, Oliver was sent as a special messenger from Missouri to Ohio on matters of importance relating to the affairs of the Church there, about the time of their being driven and persecuted by their enemies. Being then in harmony with the Prophet Joseph, they both entered into covenant with the Lord to pay tithing, November 29th, 1834.

On April 3rd, 1836, he was favored, with the Prophet Joseph, to witness the marvelous manifestations which occurred in the Kirtland Temple, when they saw the Lord standing upon the breastwork of the pulpit, and received from Him the declaration that their sins were forgiven them, and that they were clean in His sight. Immediately after this, also appeared in succession Moses, Elias, and Elijah, each delivering up the keys and powers of their several missions and dispensations to Joseph and Oliver,

and while standing in their presence declared the time had come for the turning of the hearts of the fathers to the children and the children to the fathers, lest the whole earth be smitten with a curse; and the keys of this dispensation were committed to them by the several administrators who had held them in former dispensations.

Oliver, who was now, and had been, General Church Recorder, removed to Missouri, September 17th, 1837.

Before leaving Kirtland, however, he was, with others, appointed Assistant Counselor to the First Presidency, and as such went to the Saints in Missouri. While spending the winter there with the Saints his course of life proved to be such that on the 12th of April, 1838, he was charged with misconduct before the High Council and by them excommunicated from the Church. But few in the history of the Church or of the world have ever been favored with such intimacy with prophets, angels, and Jesus Christ Himself, as Oliver had; which makes it more marvelous that his ambition, without proper restraint, should lead him, or cause him to be led where he must be severed from the fellowship of the Saints.

Without apparently making any effort to recover his standing or even visit the Prophet Joseph, he removed to Ohio, where he spent his time mostly in the study and pursuit of law practice, and other practices of a literary character, as he could not, with the knowledge he had, think of connecting himself with any of the religious sects of the day. This position he occupied until after the Prophet's death and the removal of the Saints from Nauvoo to the mountains in 1847.

In 1848, a yearning which he had for the society of those with whom he had once been so familiar, caused him to visit Kanesville, Iowa, where Elder Orson Hyde, then President of the Twelve Apostles, was residing, and make application for a reunion with the Church, which was granted by his being baptized and duly admitted into the Church by Elder Hyde officiating.

Soon after this, with the view of joining the Saints in Salt Lake Valley the next season, he, with his wife, desired first to visit her brother, David Whitmer, then living in Richmond, Missouri. For this purpose in the winter month of January they started on

the journey by team, but were overtaken by a severe snow storm which compelled them to seek shelter, which they obtained with the writer of this article, then temporarily residing in the upper part of that State. Here they found it necessary to remain some length of time on account of the great amount of snow which had fallen completely blockading the road, and for a time preventing travel by teams.

This detention of nearly two weeks' time was extremely interesting and made very enjoyable to both parties participating in the social and intellectual feast so unexpectedly provided.

I had but the fall before returned from my first mission to the British Isles, and was in the spirit of inquiry as to all matters of early history and experiences in the Church, and soon found there was no reserve on the part of Oliver in answering my many questions. In doing so his mind seemed as fresh in recollection of events which occurred more than a score of years before as though they were but of yesterday.

Upon carefully inquiring as to his long absence from the body of the Church, he stated that he had never met the Prophet Joseph, after his expulsion from the Church, while he lived, apparently feeling that the Prophet could with equal propriety enquire after him as for him to visit the Prophet, and as his pride would seemingly not allow him to become a suppliant without that inquiry, it was never made; while he felt quite sure that had he ever met the Prophet there would have been no difficulty in effecting a reconciliation, as a feeling of jealousy towards him on the part of his accusers had entered largely into their purpose of having him removed, which he thought Joseph must have discovered after going up to Missouri.

In what had transpired with him he now felt to acknowledge the hand of God, in that he had been preserved; for if he had been with the Church he would have undoubtedly been with Joseph in his days of trial and shared like fate with him; but being spared, he now desired to go to the nations and bear a testimony of this work which no other man living could bear; and he decided to go to the Presidency of the Church and offer his services for that purpose.

This indeed seemed to be his only ambition, and he was now

going to visit his wife's brother, David Whitmer, and prepare to go to the mountains and join the body of the Church the following summer and unite with them. For some cause this was not permitted, and he died in Missouri among relatives, before realizing the intent and purpose he had cherished of again testifying of the great work and dispensation which he had been instrumental with the Prophet in opening up to the world.

To hear him describe in his pleasant but earnest manner the personality of those heavenly messengers, with whom he and the Prophet had so freely held converse, was enchanting to my soul. Their heavenly appearance, clothed in robes of purity; the influence of their presence so lovely and serene; their eyes that seemed to penetrate to the very depths of the soul, together with the color of the eyes that gazed upon them, were all so beautifully related as to almost make one feel that they were then present; and as I placed my hands upon his head where these angels had placed theirs, a divine influence filled the soul to that degree that one could truly feel to be in the presence of something that was more than earthly; and from that day to this—now almost fifty years ago—the interest of those glorious truths upon the mind has never been lost, but as a beacon light ever guiding to the home of their glory for a like inheritance.

Before taking his departure he wrote and left with the writer of this the following statement, which we believe to be his last living testimony, though oft repeated, of the wonderful manifestations which brought the authority of God to men on earth:

TESTIMONY.

"While darkness covered the earth, and gross darkness the people; long after the authority to administer in holy things had been taken away, the Lord opened the heavens and sent forth His word for the salvation of Israel. In fulfillment of the sacred scriptures, the everlasting Gospel was proclaimed by the mighty angel (Moroni) who, clothed with the authority of his mission, gave glory to God in the highest. This Gospel is the 'stone taken from the mountains without hands.' John the Baptist, holding the keys of the Aaronic Priesthood; Peter, James, and John, holding the keys of the Melchisedek Priesthood, have also ministered for

those who shall be heirs of salvation, and with these administrations ordained men to the same Priesthoods. These Priesthoods, with their authority, are now, and must continue to be, in the body of the Church of Jesus Christ of Latter-day Saints. Blessed is the Elder who has received the same, and thrice blessed and holy is he who shall endure to the end.

"Accept assurances, dear brother, of the unfeigned prayer of him who, in connection with Joseph the Seer, was blessed with the above ministrations, and who earnestly and devoutly hopes to meet you in the Celestial Glory.

"OLIVER COWDERY.

"*To Elder Samuel W. Richards, January 13th*, 1849."

Thus, by the foregoing testimony which he bears, as his last written, and virtually his dying testimony, is secured the promise made to him by the Lord in the early part of his career, that "the gates of hell should not prevail against him; and he should be lifted up at the last day."

He went to his rest March 3rd, 1850, entitled to a glorious resurrection and crown of eternal life, such as the Lord, the righteous Judge, shall give to all those who keep covenant with Him.

GIFTS OF THE GOSPEL.

BY SAMUEL L. ADAMS.

"The blind receive their sight." Matt. xi: 5.

EDITOR OF THE ERA:

Dear Brother: Some time ago, a gentleman by the name of W. T. Morgan, wrote through the Deseret News, asking for testimonies of the truth of Mormonism by actual receivers of the same, as he wished to correspond with them.

I wrote him an account of my first outward personal experience in what is called "Miracles," which occurred when I was about sixteen years of age, while I was an apprentice boy. The said Morgan has never replied to me. It is over twelve months since I wrote—September 24, 1897.

Should what I said to him be of any use to you it is at your service.

SAMUEL L. ADAMS.

ST. GEORGE, UTAH, Sept. 24, 1897.

W. T. Morgan:

Dear Sir: I this day saw and read your letter in the Deseret News, and I decided to write you; should my subject please you, you may call again.

I am sixty-four years of age, reared till nineteen in England. Since then I have made Utah my home, coming here on the third day of September, 1852. My early life was spent in helping to build up this then forbidding country; this will account for my lack of education. But heaven be thanked I have been blessed with a portion of the Spirit of God, and a good memory, and through these aids I am prepared to prove the truth of what is called "Mormonism." I united myself with the

Church at the age of fifteen, and from that time to this I have witnessed the hand of God moving everywhere. I was told that if I would embrace the Gospel with an honest heart I should know the truth of the doctrine myself. This I surely sought to do. I was baptized in a river, as Christ our Savior was, and came up out of the water, and hands were laid upon me for the gift of the Holy Ghost; and I bear record that that gift came upon me. My eyes were opened to see the things of God; my tongue to speak forth His praise. I sought the gifts of the Spirit, and the gift of faith came upon me; when I was sick, I would call for the Elders of the Church, and was healed by the power of God.

I will relate one special circumstance. I took a severe cold in my eyes, (bear in mind I was an apprentice boy) and my eyes were both blood-shot, and for several days I was compelled to give up my work. I became totally blind in one eye, and the other was so nearly blind that I had to be led wherever I went. This brought me to receive abuse and taunts from my shopmates. I was the youngest of three apprentices. It was my duty to listen to the morning bell, and go down and open the doors to let the men in to work; this I failed to do for several days. One Thursday evening I asked my bed-fellow to lead me to a Mormon "night meeting." He did so, and on my return I called at the home of Brother and Sister Stokes, two members of the Church, where two Elders were going to sleep for the night. When I arrived at the house, my guide left me at the door, as he thought it was getting very late. (Bear in mind my eyes were two balls of blood in appearance, and felt as though a handful of sand had been thrown into them.) I was suffering greatly, and it was near 11 o'clock. I, trembling, said to those Elders, will you anoint my eyes and pray for me? They cheerfully consented. Elder Clark anointed me, and Elder Hodgert was mouth in prayer. While their hands were upon my head, the sore, sandy feeling all left my eyes. Being late, I just thanked them and left for home. I had a joyful heart, I could see the gas lights in the street lamps, but I did not realize my true condition till half past five the next morning. That night I got my ears boxed by the mistress of the house where I lived who was waiting at the door for my coming home. She followed me through the hallway to the foot of the stairs, telling me of my conduct, being unable to work and being out at this late hour, and it raining and damp. I did not say a word but made for bed. Morning came, the bell rang, and I went down to answer the door; the first man I saw said, "Hello! Sam, are you better?" I said, "I feel so." I went back into the house and struck a light in front of a large mirror, when to my joy I saw a pair of eyes as clear of blood as they ever were in my life. I went into the shop to my vise, lit my gas

and started to work. At 8 o'clock, a man that worked two vises from me came in to work, and putting his right hand upon my left shoulder he pulled me around, and looking me full in the face, said: "Hello! those Elders of Beelzebub have been performing a miracle upon you, have they?" With that he kicked and cuffed me till my friend and bed-fellow stepped up with a rod of steel in his hands, and declared he would protect me. "And are you a Mormon, too?" he asked. "No," replied my friend, "but if I could learn as much in six years as he has learned in six months, I would be baptized tonight." And that night he was baptized.

Now, my friend, this was the beginning of outward signs and miracles to me; and I bear record before God, that mine has been a life of miraculous events, from that day to this. The evidences to prove Joseph Smith a Prophet of God are not few, but legion.

I am only one of many thousands in many countries, who are able to tell such things, and bear record from whence they come. And in the language of the Savior, I say to you, "If any man will do his will he shall know of the doctrine, whether it be of God, or whether I speak of myself."

Trusting this will find a lodgment in your heart, I will close, praying God that you may never rest at ease till you have obtained the forgiveness of your sins, and the Holy Ghost, the Comforter, for your guide.

I am yours truly,

SAMUEL L. ADAMS.

WHAT AGNOSTICISM IS.

BY W. H. LAMASTER, OF INDIANAPOLIS.

[A review of this article will appear in the next number of the ERA by one of the *Editors.*]

The first human thinker in his ignorance of things around and about him inquired of the whence and the whither. Men are born ignorant even of their own individual existence. They emerge as it were out of a world of ignorance and enter through gradual processes of evolution into another of more or less knowledge. Whatever though may be their cravings or their ambitions to know, there must ever lie before and above them a still higher and a grander and a more elevated plane of knowledge. Men therefore being natural born agnostics, they must by reason of their own particular environments and limitations be forever restrained from acquiring even that amount of knowledge they might desire. With finite minds, as well as with everything else finite, there are always certain well-defined boundary lines to which they may go, but no further. Nature has no pets upon which it may be seen bestowing an unlimited amount of knowledge. Its bounties whatever they may be are given, even if plentifully, with a saving hand.

That men may acquire more wisdom and knowledge does not necessarily make them any less agnostics. A Spencer, a Huxley or a Darwin may be great philosophers and scientists, and still there is much even in their particular studies they do not know, and so therefore they are in spite of themselves agnostics.

The word agnostic is derived from the Greek one *agnostos*, and when translated into the English language means "unknown," "not knowing," "ignorant of." Gnosis with the Greeks signified knowl-

edge, and so *agnostos*, having a privative "*a*," would consequently mean a want of knowledge. Hence an agnostic as contradistinguished from a Greek gnostic—one who knows—is one who does not know.

Agnosticism as an applied theory or doctrine may therefore be said to be one which neither asserts nor denies the existence of the infinite, the absolute. Or, it may be defined as a "theory of the unknowable which assumes its most definite form in the denial of the possibility of any knowledge of God." And so the agnostic may be said to be one who does not claim or profess to know of the existence of a supreme being called God.

Again, an agnostic may be said to be "one who holds that the existence of anything beyond and behind natural phenomena is unknown, and (so far as can now be judged) unknowable, and especially that a first cause and an unseen world are subjects of which we know nothing." And so the word agnostic might very well stand as the antithesis of the one gnostic, and might therefore be used to designate him who regards phenomena of all kinds as the result of unknown or unknowable causes.

Prof. Huxley, the inventor of the English word "agnosticism," says of it that it is not a negative creed, nor even a creed of any kind, "except in so far as it expresses absolute faith in the validity of a principle which is as much ethical as intellectual;" and he adds that "this principle may be stated in various ways, but they all amount to this: that it is wrong for a man to say that he is certain of the objective truth of any proposition unless he can produce evidence which logically justifies that certainty." It is upon such points as this one that the Christian and the agnostic come to the forks in their religious road.

To state the proposition more tersely we will say that while Christianity is willing to rest on "faith" alone in arriving at any one or more objective religious truths, agnosticism demands something more—it demands evidence of the highest character before accepting as very truth any kind of a religious belief or dogma. Hence we find Christianity standing for a bare and empty faith and agnosticism for the strongest and the most indisputable of testimony. And so it must be admitted that as between the Christian and the agnostic there is an impassable gulf.

And again, Christianity resting as it does on a belief in the supernatural, agnosticism is founded only upon the natural; while the one is dependent upon what is called a divine revelation, the other relies on vision. So therefore as between Christianity and agnosticism there must forever remain that degree of antagonism which can never be obliterated or destroyed.

The fundamental conception then of Christianity being a belief in the supernatural, if it be a logical one, we might very naturally expect to find in it its own verity. What evidence have we though of any such verity ?

Now it is to be conceded that it is among the possibilities of the human mind not only to conceive but also to believe; and yet it is not to be denied that there are also certain boundary lines within which it may both conceive and believe, and beyond them it can not go. That being true might we not inquire, how is the human mind—it being finite—either to have a conception or a belief about things infinite? The human mind we know to be limited, and consequently, as Sir William Hamilton says, it "can know only the limited, and the conditionally limited." Therefore as concerning things of the infinite (admitting there be an infinite) the human mind can have neither a conception nor a belief of any kind whatever.

Christianity being founded upon a belief in an infinite God, in order that it should rest in the most perfect safety from any and all agnostic attacks, it must be able to present that belief in such a garb and such a one only as may be seen and realized as a veritable truth by the finite human mind; and so it might be well to inquire: How is that to be done? It will not be denied that human beliefs, as well as everything else about the human mind, are relative. And if that be true, how is finite man to have any conception of, much less any real foundation whatever for, a belief in the existence of an infinite God?

Mr. Herbert Spencer says that "the Infinite, the Absolute, to be known at all must be classed," and adds, for it even "to be positively thought of, it must be thought of as such or such—as of this or that kind;" and he then inquires, "Can it be like in kind to anything of which we have sensible experience?" and wisely answers, "Obviously not." We must therefore admit then if there

is an infinite God that we as finite beings can know nothing whatever of His existence.

Again, Mr. Spencer says, "It is manifest that, even if we could be conscious of the absolute, we could not possibly know that it is the absolute; and, as we can be conscious of an object as such, only by knowing it to be what it is, this is equivalent to an admission that we cannot be conscious of the absolute at all," and so he concludes, as he should do, that what we ignorantly call the Infinite, the Absolute, is but a term expressing no object of thought whatever.

It is therefore upon this question—the one involving the existence of an infinite God—that Christianity and agnosticism are first seen to diverge. Christianity relying upon what it is pleased to call a divine revelation, says there is an infinite God; while agnosticism, having no other guide but reason, says, "I don't know." Hence upon the one hand we find the Christian professing to have a knowledge of the first and the final causes of the universe, and particularly of this world and of the beings in it; while upon the other is to be found the agnostic confessing his ignorance of all such things.

Webster has the following definition of agnosticism, and one, too, which agnostics themselves, so far as I know, are willing to accept, viz.: That it is "that doctrine which, professing ignorance, neither asserts nor denies; specifically in theology, the doctrine that the existence of a personal deity can be neither asserted nor denied, neither proved nor disproved, because of the necessary limits of the human mind (maintained by Hamilton and Mansel) or because of the insufficiency of the evidence furnished by psychical and physical data to warrant a positive conclusion (as taught by Spencer and his school) opposed alike to dogmatic skepticism and to dogmatic theism."

To assert, as does the theist, that there is an infinite God, is but saying that he is able to know that there is such a being. Bare and empty assertions of the existence of any being or thing, and without some sort of evidence in support of them, are neither pardonable nor even excusable in any one. Therefore, the theist, whether he be a Christian or any one else, if he says there is an infinite God he should be able to establish such declaration with

evidence the most trustworthy and indisputable. Now, can he do it? and if so, what is going to be the character of his proof?

The Christian relies on faith and that alone for his belief in the existence of an infinite God, and if asked to define what faith is, he answers that it is "the substance of things hoped for, the evidence of things not seen." This all may meet the requirements of theology, but philosophy demands something more logical and reasonable in order to satisfy it of the existence of any being either finite or infinite.

Agnosticism being unwilling to accept faith as an infallible guide in reaching anything like a reasonable belief in the existence of an infinite God, it must not be expected that it is going to step beyond the knowable in its search after the first or final causes of things; neither will it claim even the right to know the unknowable either in what is called the supernatural or natural order of things. The agnostic is therefore satisfied whatever may be the objective point in his investigations, whether pertaining to the natural or the supernatural, to keep within the boundary lines of his own mental powers and capacities. The Christian may claim the right, as he often does, to turn on his "search light" of faith, and to explore even the invisible and the unknowable, but the agnostic never does.

Catholic theology at least teaches that "a God understood would be no God at all," and yet it would, it seems, apprehend one as being not only personal and intelligent but also self-existent; still whatever, though Christian theology, whether Catholic or Protestant, may teach concerning the existence of the Infinite, the Absolute, it does not hold or maintain that it may be "perfectly known;" and so it might be after all that Prof. Huxley was not very far wrong in asserting as he once did that "with scientific theology, agnosticism has no quarrel."

We read in the Christian scriptures themselves, "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?" And again, that "no man can find out the work that God maketh from the beginning to the end." Agnosticism must therefore be acknowledged to have existed, if not as a formulated doctrine, at least as a practical idea among men throughout all past ages.

Agnosticism has not only characterized modern thought but also the highest and the grandest of ancient as well. The first of the Greek philosophers, commencing with the physicists under Thales, the mathematicians under Anaximander and Pythagoras, and the eleatics under Xenophanes and Zeno, while confining themselves in their inquiries to speculations concerning the natural order of things, were practically agnostics. In fact it was left to the last of those schools to lay the foundations of that skeptical philosophy, which afterwards so revolutionized Greek thought, by boldly proclaiming their ignorance of the first and final causes of things; and while Anaxagoras was the first of the Greek philosophers to announce his belief in a Supreme Intelligence as the primal cause, he was nevertheless willing to acknowledge that there still remained much of it all that he did not know.

It might here be well to note that as Democritus affirmed the Anaxagorian doctrine of a "Personal Prime Principle" he has been justly styled the real founder of both ancient and modern agnosticism. Others though, since him, like Bacon, Huxley and Spencer, have builded anew on the foundation he had laid and have reared a more imposing agnostic structure than it was ever in the power of his mind to conceive.

As man is a finite being, and limited in knowledge as well as he is in everything else, there will ever be something of which he can know nothing whatever. It must therefore be the infinite being, if any at all, who is able to understand and to know all things. The finite one being circumscribed and limited, his knowledge must necessarily be also circumscribed and limited, and therefore he is, his desires and his ambitions to the contrary notwithstanding to know all things, an agnostic.

While again, the very fact of men's power to increase in knowledge and wisdom is evidence sufficient even of itself to prove that there is also a power within them, if exerted, to know something they do not know. They are thus compelled, whatever may be their professions to the contrary, in the most practical sense to be agnostics.

Agnosticism being the antithesis of Christianity it must therefore stand for that philosophy and that only which inspires men to inquire into and to investigate the hitherto unknown even in the-

ology. Hence it might be denominated that branch of philosophy which will accept nothing as true, and particularly that pertaining to religious creeds and beliefs, not in harmony with men's reason and observation.

Again, agnosticism, unlike Christianity, claims to have no knowledge of what is called the unseen world or the future state of mankind, and yet it is always willing to inquire and to know if possible what is and what is not in the beyond of this life for all men. Whatever though may be the extent of its inquiries, they must be along scientific lines; and whatever may be the amount of its knowledge, it must be gained through such channels and such only as the best philosophy may devise. Agnosticism will take nothing as true without some reasonable proof, even if it should be labeled a "thus saith the Lord."

With what is called divine revelation agnosticism has nothing whatever to do except it be to attack after the most scientific methods the weakness of its very foundation stone. It must, therefore, as it does, dispute every claim that Christianity makes in favor of the doctrine of the divinity of the Jewish and Christian Scriptures. Neither does it stop with these scriptures, but others, whether they be those of the Vedas or the Zend-Avesta, the Koran or the Book of Mormon, it weighs and measures in the scales of science, and one and all of them it pronounces to be the productions of finite men instead of an infinite God.

And yet whatever may be the antagonism of agnosticism to any form of so-called revealed religion it still is ever ready to accept religious truth wherever it may be found. It is therefore religious truth, and it alone, it seeks to find, and whether it be locked up in creeds, or in dogmas, or floating as it were on the breeze of free human thought, after finding it, it utilizes it for man's good and for man's glory.

To sum up: agnosticism inquires, explores and investigates the unknown, and having for its objective point the highest truth, it will accept nothing whatever as truth unless there is that amount of evidence which will justify its certainty. It puts no reliance whatever in any blind religious faith; but reaches out and lays hold on that religious belief, if any at all, which reason upholds. Neither will it accept any religious doctrine or belief as either logical or

true unless it meets every demand of both science and philosophy.

I will only add that true religion wherever found, and whether it be the one of Brahma or Buddha, Mohammed or Christ, will suffer no injury from agnosticism. The philosophy of inquiry, or even one of skepticism, never has and never will destroy a religious truth. That being so, the Church of Christ instead of—as it is often seen doing—denouncing the agnostic, should welcome him as a harbinger of a grander and a more holy religion. It is indeed he who, above all others, is pointing to a new and better way.

FROM THE ARABIC.

The morn that usher'd thee to life, my child,
Saw thee in tears, whilst all around thee smiled.
When summon'd hence to thy eternal sleep,
Oh, may'st thou smile, whilst all around thee weep.

A VOICE FROM THE SOIL.

BEING A STUDY IN SCIENCE AS A WARRANT OF FAITH.

BY JOHN A. WIDTSOE.

[The following letter from Professor Widtsoe is such an appropriate preface to his very valuable paper, "A Voice From the Soil," that we publish it as such, and it adds much to the value of the paper.—*Editors.*]

VON KENDELL, UNTERE KARSPULE 14,
GOTTINGEN, GERMANY,
October 12, 1898.

Editors Improvement Era, Salt Lake City, Utah:

DEAR BRETHREN: I have been a careful reader of the IMPROVEMENT ERA since its first appearance, a year ago, and have found real enjoyment in the study of the articles it has contained. Its evident enthusiastic spirit of helping the young men of Zion in every possible way has encouraged me to send the enclosed article.

I have come into frequent contact with the class of young people, of our advanced schools, who are just beginning the study of modern science. To these young people the numberless phenomena of nature confuse the mind, and any theory suggested by the teacher or by books is eagerly seized as a means of clearing the mist. The real meaning of a scientific theory is forgotten, or not understood; the theories become supreme, and the apparently intangible nature of faith and the principles depending upon it is magnified. To the thinking boy, brought up in the fear of the Lord, comes a stage when there is a desperate effort to reconcile science and religion; but the task is made difficult for want of deep scientific knowledge and a mind trained in discrimination; and

often the faith of the boy is weakened for a season. Of course, there is no real conflict between science and religion; and no reconciliation is needed except by the drifting mind. Yet as long as science is what it is today, and the teachers of science half-taught, this condition will exist in our schools. My experience as a student and teacher in the Church and State schools of Utah has impressed this fact deeply upon my mind; I have myself gone through the critical period when science and religion seemed to rise up against one another; and can sympathize keenly with every young person who is in the same condition.

In my study of science and the gospel I have ever found that the conflicts between them were due to insufficient knowledge, on the part of science—science is imperfect; the gospel, as far as we know it, is perfect. My testimony is that the study of modern science furnishes countless evidences for the divinity of the gospel. I have also found that a little guiding will set many a doubting student back into the channels of correct thought. Often have I seen the value of the last part of "A New Witness for God" in this respect. Such are the thoughts that prompted me to select a humble subject in science, and to arrange it in a way to indicate how it may be a strengthener of faith. It is but one out of a thousand.

In writing the accompanying paper, three objects have been kept in view: 1—To let science confirm the gospel; 2—To teach some useful facts of science without making the didactic purpose too evident; and 3—To set the mind to thinking.

* * * With the sincere hope that the ERA may be as useful, to all who love the gospel, this year as it was last year, I am

Ver yrespectfully,

John A. Widtsoe.

A VOICE FROM THE SOIL.

To a Mormon there is, in all his experiences, a Mormon point of view. Let his work be of any nature, physical or mental, with men or with books, it will in some way connect itself with his religious beliefs. The unique missionary system of our Church causes every man, who is at all devout in his belief, to prepare himself for defending and explaining his beliefs. In this preparation he seeks for material wherever he goes and does not confine himself to the Holy Scriptures or to the inspired writings of the latter-day prophets.

There is a firm belief in the heart of every thinking member of this Church that, were our knowledge perfect enough, every phenomenon in nature would be a testimony to the truth of the gospel.

It is not surprising, therefore, that the young men of the Church, who devote themselves to a study of modern science, should find within its domain evidence upon evidence confirming in a decided manner the inspired nature of the latter-day work. In a recent study of the soils of Utah, the writer had occasion to bring together a number of historical and natural scientific facts which added another testimony to the truth of the gospel of Christ as understood by the Latter-day Saints.

I.

"—— the defenced city shall be desolate, and the habitation forsaken, and left like a wilderness."—*Isaiah, xxvii:* 10.

It is a fact, which has impressed itself upon all readers of history, that countries which have been the homes of the most powerful and cultured nations, are now great stretches of the veriest desert. No country teaches this truth better than the extensive valley of the Mesopotamia which looms giant-like in the dawn of history. Upon its plain and highlands, the great nations of antiquity acted the tragedies of their existences; like the schoolboys' snow-man, they rose, with vast proportions, in a day; and fell ere the setting of the next sun. In this district, advanced and retreated with wonderful precision, as it appears to us so many ages removed from the time of action, the Chaldeans, the Babylonians and the Assyrians; here the Medes and Persians achieved the victories that made them famous; and here came all the great generals of old to crown their successes. A hundred populous cities clustered, in the lower part of the valley, around Babylon the great, the most marvelous city of any past age; a hundred cities were in the upper half, with Nineveh, also magnificent and great, as their center. From Mesopotamia come evidences of art—painting, sculpture, music, literature and architecture—the indication of a higher civilization. Still, today, even the sites of many of the great cities are lost, and Mesopotamia is a stretch of barren land.

To the west of Mesopotamia is the valley containing the promised land of Palestine—it, also, has fallen from its former splendor,

and is a desert compared with the days of its greatest prosperity. Still further west and south lies the land of Egypt, in the valley of the Nile. It was the fostermother of science, and the shaker of empires. It, too, has fallen; and a blight has come upon the soil, until it bears the appearance of a sandy waste. Over the sites of other famous nations of antiquity, in Europe and Asia, hovers, today, the spirit of desolation.

The same story is told on the American continent. Peru, the land of the Incas, once populous, powerful, wealthy, is today largely a wilderness. Mexico, the Aztec home, is now a vast desert, in spite of the evidence, through the discovered ruins of mighty cities and gigantic temples, that it was once the home of a strong people. Central America tells a similar story. It seems to be a general fact that wherever a large people lived formerly, there, today, a desert often occurs.

However, these countries are deserts only because human effort is no longer applied to them; by proper treatment the lands would again be raised to the flourishing condition that prevailed in their prosperous days. Intrinsically the soils are extremely fertile, but are dry and require the application of water to make the fertility suitable for the use of crops. The soils of Babylon, Assyria, Egypt, Peru and Mexico, raise crops of wonderful yields when properly irrigated; and there is abundant proof that in former days irrigation was practiced in these countries on a scale far larger than in Utah or in any other country of the present day.

Many of the old irrigation canals of Babylon still exist, and prove the magnitude of the practice, there, of the art of irrigation. The old historians, also, agree in explaining the ingenious devices by which whole rivers were turned from their courses to flow over the soil. In Egypt, likewise, irrigation was more commonly practiced in the past than it is today; though even now a large portion of the soil of that country is made to yield crops by the artificial application of water. In Peru, Central America, and Mexico, the irrigation canals that remain from prehistoric days are even more wonderful as feats of engineering and as evidences of a populous and enlightened condition of the country than the massive temples and extensive cities that are also found. In the construction of these canals every precaution, apparently, was taken to have

the water applied to the lands in the right manner, and to reduce the loss to a minimum. In some places immense canals remain, that are tiled for miles, on sides and bottom, in order to render them water-tight, and thus prevent any loss by seepage.

Instead of saying, then, that the countries where most great nations have lived are now deserts, we may as well say that most great nations have lived in countries where irrigation was necessary: in fact, that history indicates that a dense population, and high culture, usually go hand in hand with a soil that thirsts for water. What can science, the great explainer, say on this subject?

II.

"Science moves, but slowly, slowly, moving on from point to point."
—*Locksley Hall.*

A plant feeds in two ways—by its leaves, and by its roots. The leaves feed from the air; the roots from the soil. In the air is found a colorless, heavy gas, known as carbon dioxide, which is made up partly of the element carbon, or charcoal. When an animal or a plant is burned with a low heat, it first chars, showing the presence of charcoal; then if the burning be continued, it disappears, with the exception of the ash, as a colorless gas, carbon dioxide. Since animal and vegetable matters are constantly being burned upon the earth's surface, naturally the air contains a perceptible quantity of carbon dioxide. The leaves of a living plant, waving back and forth, draw into themselves the carbon dioxide with which they come into contact, and there break it up and take the carbon away from it. The carbon thus obtained by the leaves is built into the many ingredients of a plant, and carried to the parts that are in greatest need. The plant is able to do this by virtue of the peculiar properties of the green coloring matter in all its leaves, leaf green; which acts, however, only in the presence of bright sunlight. Since one-half or more of the dry matter of a plant is carbon, the importance of the leaf-air-feeding of a plant may be understood.

The water which a plant contains and the incombustible portions, the mineral matters or ash, are taken directly from the soil by means of the roots. The old idea that vegetable mould and other carbonaceous matters are also taken from the soil by the

roots has been shown to be erroneous. The mineral portions of a plant are of the highest value to the life of the plant—without them, in fact, it languishes and dies. If a soil on which a plant is growing contains, for instance, no iron, the leaves become pale, soon white, and finally they lose the power of appropriating carbon from the air. If potash is absent from the soil, the plants growing upon it will develop in a one-sided way and finally die. It has been found by careful experiment that seven mineral substances must be found in every soil, if it shall support the life of plants, namely: (1) Potash; (2) lime; (3) magnesia; (4) oxide of iron or iron rust; (5) sulphuric acid or oil of vitriol; (6) phosphoric acid, and (7) nitric acid or aqua fortis. The fertility of any soil or soil district is determined by the quantity of these in dispensable ash ingredients contained by it.

All soils are produced by the breaking down of the mountains under the influence of weathering. The broken down rock is washed into the hollows and lowlands by the rains and floods of melted snow, and there forms soil. Soil may, therefore, be defined, in a general way, as pulverized rock. Nearly all rocks contain the elements above enumerated as being essential to a plant's life; and nearly every soil will, consequently, be in possession of them. Rocks, however, in being subjected to the action of weathering, undergo other changes than mere pulverization. The potash, lime and other plant foods held by a rock are in an insoluble condition, and can not be taken up with any ease by the plant roots. As the rock is pulverized in the process of weathering, it is also made more soluble, and the juices of the plant roots can then absorb the needed foods with greater facility. This process of making the soil more soluble, continues while time lasts, and every year will find the soil more soluble than the year before, if there are no opposing actions. Therefore, the fertility of a soil is determined not only by the quantity of plant food it contains, but also by the condition of solubility the soil constituents are in.

According to the facts above given, it would be fair to infer that a soil becomes more fertile with every year that passes. This would be the case were it not for opposing tendencies. First, the crops grown upon a soil remove yearly considerable quantities of mineral plant food. This alone would not seriously affect the fer-

tility of a soil did not other forces act in conjunction with it. The most important cause of lowering the fertility of soils is the loss of plant food due to drainage. In districts of abundant rainfall, as, for instance, the Eastern United States, sufficient rain falls to soak the soil thoroughly and to drain through and go off as drainage water. The water, in passing through the soil, will dissolve, as far as it can, the soluble ingredients, including the plant foods, and carry them away into the rivers and finally into the ocean. This action, continued for many years, will rob the soil to feed the ocean; in fact, the saltness of the ocean is due, largely, to the substances washed out of the soils. Most of the poor soils of the world have been rendered infertile in this way. If, on the other hand, only a small quantity of rain falls upon the soil—an amount sufficient to soak the soil without draining through—the water will gradually be evaporated back into the air, and there will be no loss of plant food. In such a district the soils, if they are treated right, become richer year by year, even though subjected to tillage.

In every rainless district, or in every district where the rainfall is so slight as to render irrigation necessary, the soils would be expected to be richer than in a place of abundant rainfall. Leaving out of consideration differences due to local conditions, this has been verified by the study of soils from many parts of the world. The soils of an arid district contain more soluble plant food than those of a humid district, and, with proper treatment, will not only raise larger crops, but remain fertile much longer. They will also bear harsher treatment, closer cultivation, and are in every respect superior to the water-washed soils of a humid country. A recent study of the soils of Utah has shown that the fertility of our soils is exceedingly high, and that they will endure long and close cultivation; that is, that because of the peculiar climatic conditions of the State, they can support bountifully a large population.

Several years ago an eminent student of climate and soils threw out the suggestion that in the facts just discussed rested the explanation of the historical datum that the great nations of antiquity on this and on other continents sought for their abodes the rainless, arid stretches of the world. A large, active population,

which does not depend on other peoples for its support, must of necessity possess the most fertile lands, which are found only in districts of limited rainfall. In the whole history of the world, the great granaries of the world have been located on the arid stretches; and on our continent, the great West, largely arid, is becoming the source of the food staples of the nation. Utah is the heart of the arid region of North America; her soils are heavy with wealth of plant food. If the time come that her valleys be filled with people, crowding in from the nations of the earth, her soils, responding to the better treatment which science is developing day by day, will display their strength, and feed the world, should the demand be made.

III.

"Therefore will I make solitary places to bud and blossom, and to bring forth in abundance, saith the Lord."—*Doctrine and Covenants.*

Sixty years ago the facts of plant feeding, as just outlined, were practically unknown. The erroneous ideas of the preceding century still held full sway. In 1840 Liebig published his treatise on agricultural chemistry which threw a faint light on the relation of the plant and the soil. During the twenty years following, the indispensable nature of some of the plant foods was ascertained; and it is only within the last ten or fifteen years that the superiority of arid districts over humid ones, for the purpose of supporting man, has been demonstrated. Even today it is a new light which has not been fully received.

In 1842 Joseph the Prophet wrote: "I prophesied that the saints would continue to suffer much affliction and would be driven to the Rocky Mountains * * * and some of you will live to go and assist in making settlements and build cities and see the saints become a mighty people in the midst of the Rocky Mountains." Why did Joseph Smith speak of the Rocky Mountains as a gathering place for his people? Was it simply because the place was far off and offered, apparently, good security? If so, he builded better than he knew. But what prompted Brigham Young to plant his cane by the shore of an alkali lake and say, Here we shall remain? That certainly was not for security only. Perhaps he

was tired of wandering? Though he may have been so, yet he was not the man to give up when near something better. Perhaps he thought the valley fair, and the blue mountains may have rested his eyes? Was that the motive of settlement? He, too, builded better than he knew. Certain it is that these two men who historically hold the responsibility for bringing the Latter-day Saints here, did not know, by the world's learning, that the valleys of Utah were filled with the richest soil, waiting only to yield manifold to the husbandman; for the world did not yet know, and had no means of predicting it. These men were not scientists. They had no laboratories in which, by long hours, over long drawn fires, and among a hundred fumes, to draw out for themselves the law of the fertility of arid soils, which has but recently become the property of modern science. It is not likely that the records of a lost learning, unknown today, taught them this fact. Though they had had such records, they were unlettered men, and the ancient tongues would have been dead indeed to them, had they attempted an interpretation by their own efforts. Why then, did they bring the people here? Was it a chance move? A blind effort, acting out the desperation that comes from long persecution? If an element of chance entered into the location in the valleys of Utah, it was akin to wisdom.

And it was wisdom of the highest kind; at which the world ever stands in reverent wonder; inspiration from the living God. The logic that science, itself, applies to facts in the deduction of its laws, makes it impossible to believe that the settlement of the pioneers in the Salt Lake Valley was a chance move. Nothing, from the point of view of human wisdom, encouraged the pioneers to remain in Utah—they were in the center of a desert; and the leaders were urged by many of the company to go on, for there were fairer climes to the west or the south, or on the islands of the sea. But the leaders were possessed of a wisdom higher than that of men, and founded an empire on the wastes of the Great American Desert.

Now, let every reader of this paper consider these wonderful facts: Of the vast possibilities of agriculture in Utah being the same with those of the countries where the great nations of the world have lived; of a people, claiming that the nations shall in

the future flee to it for safety, making its home in a place which possesses the capabilities of supporting the nations; and of the choice of that country when it was named a desert; when science, the world's knowledge, did not dream of the fertility of that desert any more than it was able to give a correct explanation of the fertility of the valley of Mesopotamia: and every honest heart will recognize the unseen hand of the God of Israel, guiding the people of God to the destined end.

AUTUMN DAYS.

Rustle, rustle little leaves,
 O'er the chilly ground,
Tell us that the winter-time
 Is coming 'round.
Tell us that the birds are gone,
With their mirthful, merry song,
But they will not tarry long,
 Will they? No.

Ah, the sad, sweet autumn days,
 Sad yet fair;
With their gold and bronzine leaves
 Flying everywhere—
Little messengers are they
Speaking to the cold, dark clay,
Of the death of summer days
 For awhile.

Blow across the hills, oh winds,
 Blow, blow—
Tell us of the winter days,
 Of the snow
And the icy river-bed,
Where the frosty fairies tread,
By the hoary snow-king led
 To and fro.

Dreary winds, oh dreary winds,
Haste away
Over hill and dreamy dell,
Brown and gray;
Tell the flowers on your way,
Tell the blasts that 'round you stray,
Of the coming winter days
Now so near.

Playful little mountain streams,
Swiftly run
With a message to the sea,
Where the sun
Soon will smile so coldly down,
On old Winter's chilly frown,
While he sits in snowy gown
On his throne.

Little stream, oh little stream,
As you go,
Tell the fish along your way,
So they'll know
That the winter-time is near,
Then they all will disappear,
For old Winter's face they fear,
That we know.

But we love you, Autumn days,
For you seem
To our weary laden hearts,
A grateful dream;
Treading 'neath your sky of gray,
We forget, the while we stray.
Welcome, welcome autumn days,
Once again.

NINA WINSLOW ECKART.

SALT LAKE CITY, NOV. 1898.

THE MORMON POINT OF VIEW IN EDUCATION.

BY B. H. ROBERTS.

The title of the subject implies that Mormons holds a different point of view as to education than that which is received in the world.

This can not be as to education itself. The whole world agrees that education is not reading, writing, or arithmetic—nor even higher mathematics, chemistry and languages added. Everybody concedes that it is the proper training and full development of the whole man—physically, mentally, and spiritually, the latter including moral development or education.

If there is anything distinct in the Mormon point of view in education it must be in respect of which of the three great departments of man's education is placed first, or emphasized. And when it is taken into account that the Mormon people are connected with the greatest religious movement of this or any other age—a movement which claims for itself nothing less than being the dispensation of the fullness of times—in which all things in Christ will be gathered into one—it will not be difficult to forecast what department of education Mormonism makes of first importance.

Essentially a religious people and charged with the evangelization of the world to their faith, it can not be otherwise than that the words of Solomon will be the key to their point of view in education—"The fear of the Lord is the beginning of knowledge;" and they might not object to the marginal rendering of the passage—"The fear of the Lord is the *principal part* of knowledge." Or in the words of Job, "Behold the fear of the Lord, that is wisdom; and to depart from evil is understanding."

Moreover, the conception which Mormonism teaches of man—the fact that it regards man's spirit as verily the offspring of Deity, and that that spirit had an existence before it tabernacled in the flesh; that man's spirit is by nature immortal, a spark struck from the blaze of Deity himself—would further incline Mormons to regard the proper spiritual development, or spiritual education of man, as being of first importance.

It should further be observed that as it is taught in Mormon theology that the spirit of man is by nature immortal, and had an existence before this present one, so is it taught that this life is a probation—one of the departments in fact of God's great university, through which men are destined to pass in the course of their eternal and progressive existence. In which, though I would not disparage the value of book lore, and what commonly passes in the world for polite education—yet are there more important matters than book learning and a mastery of the curriculum of our academies and universities. Even these more weighty matters, however, are, nevertheless, in the way of education, but relate more especially to the spiritual and moral development of man than to his mental training.

In other words, it is of first importance, from the Mormon point of view in education, that the student be taught the truth about himself, his own origin, nature, and destiny; his relationship to the past, to the present, to the future; his relationship to Deity, to his fellow-men and to the universe. And then from this vantage ground of ascertained relationships he is in a position to go forth conquering and to conquer until all things are subdued under his feet—except, as it is said of Christ, Except him which doth put all things under man. And when all things shall be subdued unto man, then shall man also be subject unto God, that God may be all in all.*

I pray you think for a moment what effect these doctrines must have upon a people's views of education:

Man's spirit, the offspring of Deity—not in any mystical sense, but actually; as much so as any child on earth is the offspring of his parents!

In a pre-existent state, as a spirit, man lived through long ages—

*I Cor. xv: 27, 28.

how long we do not know. But in that pre-existent state he lived and doubtless learned much of the universe.

Then there came a time, when, in order for further development, the spirit must tabernacle in flesh and learn the lessons that a probation in a world of sorrow, trial, pain, sin, sickness and death has to teach. That man might learn to love truth, by seeing it in contrast and in conflict with error. That he might learn to love virtue, by seeing it in contrast and conflict with vice. That he might learn to appreciate everlasting life, by coming in contact with and submitting for a moment to death. That he might learn to walk by faith through the midst of doubt; make probability the basis of action, rather than absolute knowledge; and learn to trust the wisdom and goodness of God, where the Divine Providence can not be followed in absolute certainty, and by the light of reason. And above all, to demonstrate his fidelity to God in all the variety of trying circumstances in which he may be placed in this life; that he might prove himself worthy of that eternal and exceeding weight of glory that is prepared of God for all those who by patience and well-doing shall fill the measure of their creation in this life.

View also, I pray you, the Mormon doctrine of man's future existence as well as his past existence, and the purposes of his present life. In Mormon doctrine the resurrection of man, that is, the resurrection of his body, and its union with the spirit, is no myth; the future life is to be no land of shadows and unreality. But it is to be an existence where we shall live in all the warmth and fullness of life; where we shall eat and drink, even as the risen Redeemer did; where we shall see, and hear, and feel, and make use of all the faculties and senses of the mind, and experience and enjoy all the sentiments of the heart; where we shall stand each in his own identity —knowing and being known; where we shall build and inhabit; visit with our friends and be visited by them in return; where we shall travel from sphere to sphere—from one planetary system to another—from one universe to another (if you will pardon the apparent error of speech); where we shall learn something of the beginningless past, and something of an eternal future; something of worlds that have been, and worlds yet to be; where we shall look upon matter organized into innumerable suns and planetary systems; and where we shall see it rolling and tumbling in reckless, heaving, shapeless chaos, covered with

blackness, waiting to be spoken, some day, into order and organized into worlds to be inhabited by the children of the Gods. Man's future existence, according to Mormon doctrine, contemplates all this, and more. It teaches that man in his future life will associate in councils with exalted men who have long since passed over the pathway that now may be new to his feet; he will learn by association with them the wisdom of the ages; and acquire and learn to exercise creative powers and the mighty science of government as it exists with the Gods. He will not only learn but in his turn will teach those less advanced than himself; and thus, learning on the one hand from those more experienced and wiser than himself; and on the other teaching those not so far advanced as himself, man stands, according to Mormon doctrine, in the midst of eternal progression—a son of God, mingling with the Gods, and conjoint-heir with them in all that is, whether past or present or that which is to come.

Look upon man then in this light, as Mormon doctrine reveals him, and what is likely to be the Mormon point of view in education? Unquestionably the very broadest view possible. It will lift all thoughts of education far above the mere utilitarian notion of education. It will not insist on reading, merely because it may be a prevention against being taken in; on writing, that one may sign checks and bonds and write business letters; on arithmetic, that one may cast up accounts and compute interest; on chemistry, that one may keep a drug store. Education to the Mormon must ever mean more than this severely commercial or utilitarian view of it.

The Mormon point of view in education will regard man's past and man's future, and will arrange its curriculum of instruction with reference to both that past and future. And it will and does emphasize the spiritual—which also includes the moral—education of man. Hence it is that the Church provides academies and colleges where theology, that is to say, the science which teaches the relationship of Deity and man, and the science of right-living, is made a prominent feature in the course of studies.

And yet I would not have my readers think that the Mormon point of view in education emphasizes the spiritual education of man to the neglect of his intellectual and physical education. Nor

do Mormons regard intellectual and physical education in less esteem than other people do. It is not a case of esteeming intellectual and physical education less, but of esteeming spiritual education more. I think no other people are more impressed with the importance of mental and physical development than are the Latter-day Saints. It was their great prophet Joseph Smith who was the first to teach that "a man is saved no faster than he gets knowledge, and if he does not get knowledge, he will be brought into captivity by some evil power in the other world, as evil spirits will have more knowledge, and consequently more power, than many men who are on earth."*

He was the first to say: "It is impossible for a man to be saved in ignorance."†

The first to say, so far at least as I know: "Whatever principles of intelligence we attain unto in this life, it will rise with us in the resurrection; and if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come."‡

This is said of knowledge in general, and evidently applies, not only to knowledge of facts either moral or intellectual, but also to an application of this knowledge of facts to conduct, that is, to applied knowledge, either of an intellectual or moral character.

Looking at the scope of knowledge in the field to which Mormonism invites—nay, commands—its devotees to enter, one must be struck with the comprehensiveness of it; for it seems to me that it covers every possible source from which knowledge can be obtained. You will find warrant for what I say in a revelation given on the 27th of December, 1832. It is true this revelation was given to a number of elders about to engage in the ministry, but they were only commanded to learn that which they were expected to teach to the world and to the Saints, hence indirectly we may say that it is an admonition that applies to all the Saints, as well as to the Elders of the Church. Following is the passage:

* Millennial Star Vol. xix, p. 321.

† Doctrine and Covenants Sec. 131: 6.

‡ Doctrine and Covenants Sec. 130: 18, 19.

"And I give unto you a commandment that you shall teach one another the doctrine of the kingdom; teach ye diligently, and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand; of things both in heaven and in the earth; things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad; the wars and the perplexities of the nations, and the judgments which are on the land, and a knowledge also of countries and kingdoms. * * * And as all have not faith, seek ye diligently and teach one another words of wisdom, yea, seek ye out of the best books words of wisdom, seek learning even by study, and also by faith."*

I think I may safely challenge any one to point out a broader field of knowledge than is here indicated. It includes all spiritual truth, all scientific truth, all secular knowledge—knowledge of the past, of the present, of the future; of the heavens, and of the earth. A knowledge of all countries, their geography, languages, history, customs, laws and governments—everything in fact that pertains to them. There is nothing in the heights above or the depths below that is not included in this field of knowledge into which the commandment of God directs his servants to enter. I may claim for it that it includes the whole realm of man's intellectual activities. And the doctrine that whatever principles of intelligence man attains unto in this life will rise with him in the morning of the resurrection—this doctrine that nothing acquired in respect to knowledge is ever lost, must forever form the most powerful incentive to intellectual effort that possibly can be conjured up by the wit of man. So that, referring to the acquirement of knowledge, and intellectual development, Mormonism at once both indicates the broadest field and furnishes the grandest incentive to intellectual effort.

In respect of physical development or education, we may also say that Mormonism affords the strongest incentives to its highest attainment. Teaching as it does that the body is to be the

* Doctrine and Covenants Sec. 88: 77-79, 118.

eternal tabernacle of the spirit of man; that the identical body through which the spirit has manifested itself in this life shall be raised from the dead and again be inhabited by the spirit; teaching, in fact, that "the spirit and the body is the soul of man," and that "the resurrection from the dead is the redemption of the soul," it can not but follow that where such views are held in respect to the resurrection of the body and its eternal reunion with the spirit, the most lively interest will be felt for its development or education, and for its proper preservation. In pursuance of this, God has given a revelation commonly known among us as the Word of Wisdom, that has for its direct object the preservation of the body from those ill effects which follow from the use of tobacco, wine, strong drinks and the excessive use of meats; and gives us the unbounded assurance that if in addition to keeping the commandments of God we also observe this word of counsel or wisdom, then the body will perform to the uttermost the functions assigned to it. Those who fulfill these conditions we are told shall run and not be weary, shall walk and not faint; and further, the destroying angel shall pass by them as in the case of the children of Israel and not slay them. Nor is this all; but the mind reveling in the delight of union with a tabernacle so preserved shall, in responsive sympathy, "find wisdom, and great treasures of knowledge—even hidden treasures." That means, as I view it, not the mass of knowledge that others have learned and written in books, or that lives in traditions, but it means access to the greater mass of knowledge not yet made known to man, but waiting to be revealed for the increased blessing of our race.

And now at this point I think I am prepared to say what perhaps at first I could not have said, viz., that while undoubtedly one of the distinctive features in the Mormon point of view in education is to regard the spiritual, including the moral, education of man as of first importance—emphasizing that—yet another, a broader distinctive characteristic, and one that includes the first one pointed out and perhaps all others, is that in the Mormon point of view in education all departments in education, intellectual and physical alike, should be sanctified by being overshadowed by the spiritual. That is, both mental and physical education should have a dash of spiritualism in them. All educational effort should be

undertaken and pursued with reference to their effect upon man, not as a being whose existence terminates with the grave, but who is to live forever and who may, if he will, become a conjoint heir with Jesus Christ to all the thrones, principalities, powers, and dominions that the Father hath. This, as I view it, is the Mormon point of view in education—it has regard not only to the preparation of man for the duties and responsibilities of the moment of time he lives in this world, but aims to prepare him for eternal life in the mansions and companionship of the Gods.

PAST AND FUTURE.

WRITTEN FOR THE ERA BY JAMES INGEBRETSEN.

In the misty shades of twilight, out upon the ocean beach,
Where the murm'ring of the billows mingle not with human speech,—

Long I wandered, lost in thinking, on that lonely ocean strand,
Seeking solace from the waters sporting on the wavy sand.

There before me was the prospect of the boundless, restless sea;
Instigating dreamy fancies of the Past and Is-to-be:

Quoth I: "In the slimy contents of thy water-covered bed,
Are there skillful genii can relate the secrets of the dead?

"Grant that one may come and tell me of the wonders that have been—
Tell to me the mystic stories of the changes he has seen."

Then arose a shape fantastic, vestured not in earthly dress,
Chill'd me with a subtle terror that my nerves could scarce repress.

Came a voice, so deep, sepulchral, all my being stood aghast!
"Mortal, listen to the promptings of the hoary-headed Past!"

Now a mixed, discordant mutt'ring fell upon my straining ears,
Shaping here and there a sentence from the leaves of ancient years.

But no tale could I distinguish, till the voice had reached the end,
Where the misty Past and Future with the living Present blend.

"Spirit," quoth I, "of the hidden chambers of the days of yore,
Finite mind cannot detect the meaning of thy musty lore.

"Tell me of the coming epochs, of the days that are to be;
Show my soul the future records; take the Past back to the sea."

Silence reigned upon the waters, and the shape was wrapped in gloom.
But again I heard the accents of a voice as from the tomb.

Long I looked, intent, expectant, for some strange, mysterious form;
But instead, the darkness deepened, like the blackest clouds of storm.

And I looked in vain for Future; only Darkness there amassed;
And the only voice I heard there was the accents of the Past:

"Mortal, fix thy wand'ring mind upon the ever living NOW;
Let thy curious inclination to the active Present bow.

"You can only judge the future by the whisp'rings of the past,—
Judge the next occurrence only by the one that happened last.

"As the pages of the past are torn, and blurred, and darkly dim,
So the record of the future cannot yet be clearly seen.

"Work and struggle while the flying moments of to day remain;
Shun the crooked paths and by-way; seek but for the narrow lane.

"Truth the only light to guide you 'mid the darkness of the way,
Truth, the Spirit of our Father, leading to the brighter day.'

PROGRESS OF THE WAR

BETWEEN SPAIN AND THE UNITED STATES OF AMERICA.

(CONTINUED FROM PAGE 66, NO. 1.)

VII.

For some time an expedition to Porto Rico had been contemplated by the military authorities at Washington, and when Santiago fell it was immediately decided that a military force should be sent to take possession of that valuable island. Accordingly on July 21st the main body of the military expedition destined for Porto Rico sailed from Guantanamo Bay under command of General Miles. The invading army was conveyed to its destination by the *Massachusetts*, *Dixie*, *Gloucester*, *Cincinnati*, *Annapolis*, *Wasp*, *Yale* and *Columbia*. The troops numbered about 3,400 men, including four light batteries of the Third and Fourth Artillery, and Battery B of the Fifth Artillery. The landing was effected at Guanica, a port on the southern coast of Porto Rico, fifteen miles west of Ponce.

Only slight resistance was offered by the Spaniards, consisting of a skirmish between the *Gloucester's* launch crew and a small force of Spanish troops. The Americans then occupied the place under General Miles, and the stars and stripes were raised amid great enthusiasm, the inhabitants professing loyalty to the United States.

After effecting this landing and the capture of Ponce, the invading army marched across the island north in the direction of San Juan, situated on the north coast of Porto Rico, as that was the army's objective point. But little resistance was offered, the invad-

ers being generally welcomed by the inhabitants, who had grown tired of Spanish tyranny. At Coamo there was a slight resistance, but the Americans captured the town after killing three Spanish officers and nine privates. There was also an artillery fight near Aibonito, one American officer was killed and four privates wounded, after which the place surrendered.

In the meantime the invading army was drawing near San Juan, when further hostilities were stopped by the arrival of the news that the peace protocol had been signed at Washington and orders given to stop fighting.

MOVEMENTS IN THE PHILIPPINES.

Meantime some interesting events were taking place in the Philippine Islands. On the 22nd of July Aguinaldo, the Philippine insurgent leader, having grown insolent, proclaimed himself dictator of the Islands. On July 29th the American troops who had been quartered at Cavite, were moved forward in the direction of Manila as far as Malate. On the 31st of July they were attacked in the night by Spanish troops, who were repulsed with great loss. It was at this battle that the Utah troops, especially those in Battery A, Captain Richard W. Young commanding, distinguished themselves. Following is a detailed account of the fight sent from Manila *via* Hong Kong, on August 9th. It will be seen from the report that the arrival of several American expeditions, which had been sent to Manila, had made the Spaniards desperate. The story of the battle begins with an account of the forces under General Greene moving up from Cavite to Malate:

"Gen. Greene's force, numbering 4,000 men, had been advancing and intrenching. The arrival of the third expedition filled the Spaniards with rage, and they determined to give battle before Camp Dewey could be reinforced. The trenches extended from the beach three hundred yards to the left flank of the insurgents.

"Sunday was the insurgent feast day and their left flank withdrew, leaving the American right flank exposed. Companies A and E of the Tenth Pennsylvania and Utah battery were ordered to reinforce the right flank.

"In the midst of a raging typhoon, with a tremendous downpour of rain, the enemy's force, estimated at 3,000 men, attempted to surprise

the camp. Our pickets were driven in and the trenches assaulted. The brave Pennsylvania men never flinched, but stood their ground under a withering fire.

"The alarm spread, and the First California regiment, with two companies of the Third artillery, who fight with rifles, were sent up to reinforce the Pennsylvanians. The enemy were on top of the trenches when these reinforcements arrived, and never was the discipline of the regulars better demonstrated than by the work of the Third artillery under Captain O'Hara. Nothing could be seen but flashes of Mauser rifles. Men ran right up to the attacking Spaniards and mowed them down with regular volleys.

UTAH BATTERY COVERED WITH GLORY.

"The Utah battery, under Capt. Young, covered itself with glory.

"The men pulled their guns through mud axle deep. Two guns were sent around on the flank and poured in a destructive enfilading fire. The enemy was repulsed and retreated in disorder. Our infantry had exhausted its ammunition and did not follow the enemy. Not an inch of ground was lost, but the scene in the trenches was one never to be forgotten.

"During the flashes of lightning the dead and wounded could be seen lying in blood-red water, but neither the elements of heaven nor the destructive power of man could wring a cry of protest from the wounded. They encouraged their comrades to fight and handed over their cartridge belts.

"During the night the Spanish scouts were seen carrying off the dead and wounded of the enemy. The American dead were buried next day in the convent of Maracaban.

"On the night of August 1st the fighting was renewed, but the enemy had been taught a lesson and made the attack at long range with heavy artillery.

"The Utah battery replied and the artillery duel lasted an hour. One man was killed. He was Fred Springstead, First Colorado, and two men were wounded.

"On the night of August 2nd the artillery duel was renewed. Two men were badly wounded and are this morning reported dead, which brings the total dead to thirteen, with ten in the hospital mortally hurt.

"Gen. Greene issued this address to the troops: 'Camp Dewey, near Manila.—The Brigadier-General commanding desires to thank the troops engaged last night for gallantry and skill displayed by them in repelling such a vigorous attack by largely superior forces of Spaniards.

"'Not an inch of ground was yielded by the Tenth Pennsylvania infantry and Utah artillery stationed in the trenches.

"'A battalion of the Third artillery and First regiment California infantry moved forward to their support through a galling fire with the utmost intrepidity. The courage and steadiness shown by all in the engagement is worthy of the highest commendation.'"

Notwithstanding the fierceness of the battle and the prominent part the Utah troops took in it, there were none killed or wounded.

The press dispatches throughout the country all spoke in the highest terms of the bravery and efficiency of the Utah battery, and of the admirable way in which Captain Young handled his men. The *New York World* of the 11th of August, in speaking editorially of the part taken by the Utah troops, said:

"Our latest State has borne its share in adding to the glory of the nation. In the battle of Malate the Utah light artillery, whose guns were dragged through deep mud to send shrapnel into the Spaniards' ranks, showed itself deserving of all honor. Utah has had its troubles in the past, but when she sends such a contribution to the nation we wipe out the memory of all troubles."

On the 7th of August, Admiral Dewey and General Merritt joined in demanding the surrender of Manila, which, however, was refused, and preparations for taking the city by storm were at once made, and on August 13th, the fleet under Admiral Dewey and the troops under General Merritt made a simultaneous attack on the city of Manila. The troops led by Generals McArthur and Greene carried the Spanish works with a loss in killed, missing, and wounded of about fifty men. The navy sustained no loss whatever.

After six hours' hard fighting the Spanish authorities surrendered the city with about 7,000 prisoners. The following are the terms of capitulation:

FIRST—The Spanish troops, European and native, capitulate the city and defenses, with all honors of war, depositing their arms in the places designated by the authorities of the United States, and remaining in the quarters designated and under the orders of their officers and subject to control of the aforesaid United States authorities until the conclusion of the treaty of peace between the two belligerent nations. All persons included in the capitulation remain at liberty; the officers remaining in their respective homes, which shall be respected as long as they observe the regulations prescribed for their government and the laws in force.

SECOND—The officers shall retain their side arms, horses and private property. All public horses and public property of all kinds shall be turned over to the staff officers designated by the United States.

THIRD—Complete returns in duplicate of men by organizations and full lists of public property and stores shall be rendered to the United States within ten days from this date.

FOURTH—All questions relating to the repatriation of officers and men of the Spanish forces and of their families and of the expenses which said repatriation may occasion, shall be referred to the government of the United States, at Washington. Spanish families may leave Manila at any time convenient to them. The return of arms surrendered by the Spanish forces when they evacuate the city, or when the Americans evacute.

FIFTH—Officers and men included in the capitulation shall be supplied by the United States, according to their rank, with rations and necessary aid, as though they were prisoners of war, until the conclusion of a treaty of peace between the United States and Spain. All the funds in the Spanish territory and all other public funds shall be turned over to the authorities of the United States.

SIXTH—This city, its inhabitants, its churches and religious worship, its educational and business and its private property of all descriptions are placed under the safeguard of the faith and honor of the American army.

Military government was immediately proclaimed by General Merritt. Thus the city of Manila, together with the whole group of the Philippine Islands, were at the disposal of the American government.

The disastrous events which had overtaken the Spanish government in this war with America, and the singular immunities from the accidents of war on the part of the Americans, compelled the Spanish to take into consideration the necessity of suing for peace; and accordingly on the 25th of July a message was drawn up by the Spanish government addressed to the government at Washington proposing an armistice for the purpose of drafting terms upon which peace with the United States could be arranged. The day following, through M. Jules Cambon, ambassador of France to the United States, Spain opened negotiations looking toward the establishment of peace. For some time there was diplomatic fencing on the part of Spain to obtain the most advantageous terms upon which peace could be secured, and her representatives manifested a dis-

position to resort to the dilatory tactics for which Spanish diplomacy is famous; but the American government was not in a mood to yield too much; and at last, on the 12th of August, the peace protocol was signed, at 4:23 o'clock in the afternoon, Secretary Day representing the United States and M. Cambon, the French ambassador, representing the Spanish government. The following conditions of the peace protocol were officially announced:

FIRST—That Spain will relinquish all claims of sovereignty over and title to Cuba.

SECOND—That Porto Rico and other Spanish islands in the West Indies, and an island in the Ladrones, to be selected by the United States, shall be ceded to the latter.

THIRD—That the United States will occupy and hold the city, bay and harbor of Manila, pending the conclusion of a treaty of peace which shall determine the control, disposition and government of the Philippines.

FOURTH—That Cuba, Porto Rico and other Spanish islands in the West Indias shall be immediately evacuated, and that commissioners to be appointed within ten days shall within thirty days from the signing of the protocol meet at Havana and San Juan respectively to arrange and execute the details of the evacuation.

FIFTH—That the United States and Spain will each appoint no more than five commissioners to negotiate and conclude a treaty of peace. The commissioners are to meet at Paris, no later than the 1st of October.

SIXTH—On the signing of the protocol, hostilities will be suspended and notice to that effect will be given as soon as possible by each government to the commanders of its military and naval forces.

As soon as the peace protocol was signed, the president of the United States issued the following proclamation:

BY THE PRESIDENT OF THE UNITED STATES OF AMERICA—A PROCLAMATION.

Whereas, By a protocol concluded and signed August 12, 1898, by William R. Day, Secretary of State, of the United States, and his excellency, Jules Cambon, Ambassador Extraordinary and Minister Plenipotentiary of the Republic of France, at Washington, respectively representing for this purpose the government of the United States and the government of Spain, the United States and Spain have formally agreed upon the terms on which negotiations for the establishment of peace between the two countries shall be undertaken; and,

Whereas, It is in said protocol agreed that upon its conclusion and signature, hostilities between the two countries shall be suspended and

notice to that effect shall be given as soon as possible by each government to the commanders of its military and naval forces—

Now, therefore, I, William McKinley, President of the United States, do in accordance with the stipulations of the protocol declare and proclaim on the part of the United States a suspension of hostilities and do hereby command that orders be immediately given through the proper channel to the military and naval forces of the United States to abstain from all acts inconsistent with this proclamation.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the City of Washington, this 12th day of August, in the year of our Lord one thousand eight hundred and ninety-eight, and of the Independence of the United States the one hundred and twenty-third.

WILLIAM MCKINLEY.

Orders were sent to the American commanders everywhere in the field to cease fighting, the blockades of Havana, Porto Rico and Manila were raised, and the war between America and Spain may be said to have closed.

Peace commissioners were appointed by the respective governments to draw up the final treaty of peace, and settle all the terms upon which it was to be granted. The peace commissioners on the part of America are: Mr. W. R. Day, late Secretary of State; Mr. Whitelaw Reid; Senator Gray; Senator Frye; Senator Davis; and Mr. Moore was made Secretary.

The peace commissioners appointed on the part of Spain are: M. Eugene Montero Rios, president; General R. Cerero; M. J. de Garnica; M. W. Z. de Villaurrutia; and M. Buenaventura Abarzuza.

This peace commission is now holding its sessions in Paris. When its labors shall have been accomplished the results will be published in the ERA; and with that, the extended series of articles on the War between Spain and the United States will be closed.

EDITOR'S TABLE.

Quite recently there appeared in the *St. Louis Globe-Democrat* an account of the closing up of the affairs and discharging the receiver of the New Icarian Community, and formally declaring the Community and all its affairs ended. The order was entered by Judge H. M. Lowner in the district court at Corning, Iowa. Mr. Bettannier, formerly a member of the community, was the receiver so discharged.

The *Globe-Democrat*, in giving its account of the closing up of the affairs of this Community, speaks of it as "the most long-lived, and undoubtedly the most nearly successful of all the experiments ever made in the western hemisphere with pure communism"; and it refers to the founder of the society, Etienne Cabet, as a "scholar, historian, socialist and philanthropist, who two generations ago was stirring all France with his socialistic and communistic writings and who contributed much toward inciting the revolution of 1848, of which he was afterwards the historian."

Our chief interest in the closing up of this Icarian Community's affairs, and its formally going out of existence lies in the fact that it is an institution which at one point of its history touched "Mormonism." That is, soon after the Latter-Day Saints evacuated Nauvoo, the Icarian Society went there under M. Cabet, and purchased much of the property held by the saints and for a time tried the experiment of their system in that favored land. It failed, of course, as it subsequently did at Cheltenham, in Missouri; and finally, as above stated, at Corning, Iowa.

* * * * * * *

This attempt on the part of M. Cabet and his associates to found communistic societies here in America is but one out of many efforts made by well-meaning philosophers and philanthropists to

bring to pass the betterment of human affairs. They have seen and deplored the evils of our modern system of economics, and have sought with such wisdom as they were masters of to set humanity right.

Of these, some have suggested co-operative methods in trade, in manufactures, in commerce, and other labor, with an equal distribution of profits, as not only securing the conservation of energy but also as a more equitable basis of economics than our present individual and competitive methods. Many attempts have been made to carry out these principles in practice, and for a time, in several instances, as in the case of the Icarian Society, partial success has been attained. In the end, however, human greed, weakness, or individual necessity, real or imagined, together with inability to make the system universal—a condition necessary to the system's success, according to the claims of its advocates—have proven too much for these attempts at co-operation, and the several enterprises have either drifted into the hands of a corporation, become the concerns of individuals, or else have been absolutely abandoned.

Others seeing the failures of voluntary attempts to secure the benefits of the co-operative system, have advocated the enlargement of the powers of the state to the extent of consigning to it the management of all industry; so far taking control of the individual as to compel him to work, according to his capacity, and remunerate him according to his wants.

Others have gone even further than this, and proposed not only to make the individual a creature of the state, in relation to the matter of labor and wages, but to control him in all the relations of life, even invading the domestic relation to the extent of abolishing the marriage institution and all domestic government founded on paternal authority. These last two suggestions, with various amplifications, are classed as socialism and communism respectively. The former has many advocates in nearly all civilized countries, especially in Germany and France, where they wield a political influence of considerable potency. The latter, communism, since the abortive efforts of Robert Owen, in England, of St. Simon and Fourier, in France, and M. Cabet—the disciple of Fourier—at Nauvoo, may be considered as relegated to the graveyard of impracticable theories which from time to time have engaged the

attention of philosophical minds with a bent for speculation in human affairs.

But bad as our modern system of economics may be, with all its manifest absurdities in the waste of energy, the unfairness in the distribution of the products of industry, still mankind has, so far, preferred to endure its known evils and incongruities rather than to trust their fortunes to the proposed systems of the socialists and communists.

It is a problem too difficult for human wisdom to solve—this setting the world right in respect of the matters above referred to. It is a world that has gone astray, it will be God who will set it right,—when it is righted; and he in his own good time and way will reveal such truths and give to humanity such powers as will enable it to accomplish the needed reformation.

* * * * * * *

An interesting incident occurred in the experience of the late President John Taylor which is also connected with this same Icarian Society.

Among the many interesting people whom Elder Taylor met while on his mission to France in 1850-1, was M. Krolokoski. He was a disciple of M. Fourier, the distinguished French socialist, and a gentleman of some standing, being the editor of a paper published in Paris in support of Fourier's views. He was also an associate of M. Cabet, and knew all about the affairs of the Icarian Society at Nauvoo. At his request Elder Taylor explained to him the leading principles of the gospel. At the conclusion of that explanation the following conversation occurred:

M. Krolokoski.—"Mr. Taylor, do you propose no other plan to ameliorate the condition of mankind than that of baptism for the remission of sins?"

Elder Taylor.—"This is all I propose about the matter."

M. Krolokoski.—"Well, I wish you every success; but I am afraid you will not succeed."

Elder Taylor.—"Monsieur Krolokoski, you sent Monsieur Cabet to Nauvoo some time ago. He was considered your leader —the most talented man you had. He went to Nauvoo, shortly after we had deserted it. Houses and lands could be obtained at a mere nominal sum. Rich farms were deserted, and thousands of

us had left our houses and furniture in them, and almost everything calculated to promote the happiness of man was there. Never could a person go to a place under more happy circumstances. Besides all the advantages of having everything made ready to his hand, M. Cabet had a select company of colonists. He and his company went to Nauvoo—what is the result? I read in all your reports from there—published in your own paper here in Paris, a continued cry for help. The cry is 'Money, money!' 'We want money to help us carry out our designs.' While your colony in Nauvoo with all the advantages of our deserted fields and homes— that they only had to move into—have been dragging out a miserable existence, the Latter-day Saints, though stripped of their all and banished from civilized society into the valleys of the Rocky Mountains, to seek that protection among savages—among the *peau rouges* as you call our Indians—which Christian civilization denied us—there our people have built houses, enclosed lands, cultivated gardens, built school houses and have organized a government and are prospering in all the blessings of civilized life. Not only this, but they have sent thousands and thousands of dollars over to Europe to assist the suffering poor to go to America, where they might find an asylum.

"The society I represent, M. Krolokoski," continued Elder Taylor, "comes with the fear of God—the worship of the Great *Eloheim*; we offer the simple plan ordained of God, viz: repentance, baptism for the remission of sins, and the laying on of hands for the gift of the Holy Ghost. Our people have not been seeking the influence of the world, nor the power of government, but they have obtained both; whilst you, with your philosophy, independent of God, have been seeking to build up a system of communism and a government which is, according to your own accounts, the way to introduce the Millennial reign. Now, which is the best, our religion, or your philosophy?"

BOOK-COMPANIONS.

The old adage, "A man is known by the company he keeps," is so commonly used that it may be considered hackneyed; and

therefore by writers of delicate tastes, and sticklers for the nice observance of rules of composition, would be avoided. But it so aptly expresses a great moral truth that we use it despite its being so commonly employed. Back of the truth expressed in the above adage is the great principle expressed in another homely old saying, "Birds of a feather flock together." But to state the principle in more dignified diction: light seeketh light; intelligence cleaveth unto intelligence; virtue delights in virtue, and seeks her own; and persons possessing intelligence and the qualities of refinement and virtue, by a law of their nature that is as eternal as the Gods, are drawn together by that natural affinity they possess.

Then the converse of the last statement is true. Ignorance cleaveth unto ignorance; wickedness delights in wickedness; corruption seeketh corruption and revels in its baseness; and as the pure in heart rejoice in the companionship of those of like nature, so the corrupt, the vile, the wicked, take pleasure only in the association of those of like vicious natures as themselves.

When you undertake to violate these truths by bringing together elements that have no affinity for each other, or persons that have no sympathies in common—say a wise man and a fool—you learn at once how absolute the truth is that says, like cleaveth unto like.

It may be relied upon, then, as a general truth, that a man is known by the company he keeps. Indeed, so generally is the maxim accepted as true, that people with a proper degree of self-respect are very cautious as to the company they keep, and are also particular as to the kind of companionship formed by their sons and daughters. All this is eminently proper. It is something that every parent who understands the force that associations have in forming the character of mankind, and who has a proper solicitude for the welfare of his offspring, will carefully look after.

But while parents, as a rule, are careful in the selection of ordinary associates for their sons and daughters, there is a class of companions they allow them to select at their own sweet pleasure; they are often met by accident, and some of them of the most vicious natures. They are capable of poisoning the very wellsprings of life, and making moral shipwreck of careers which, but for these unhappy associations, might have been useful to their

fellow-men, and a crown of glory to their parents. And yet parents and guardians neglect to use any influence in relation to the selection of these companions alluded to, although they will have a wonderful influence—either for good or evil—in forming the character of those which nature or law has placed under their watch-care. The companions we refer to are books. Books are nothing but companions, and as a man is known by the companions he consorts with, so also may he be known by the books which he reads; and though these companions may be regarded as silent ones on first thought, still you have but to look at them and they speak; their influence for weal or woe will be found as potent as the influence of our ordinary associations in life, and should be selected with just as much care. Yet how neglectful—criminally neglectful—are parents in the selection of books for their children!

* * * * * * *

An old Spanish proverb says, "falsehood travels with a hundred legs; the truth with but one." In like manner it would appear that all evil is more readily presented to poor humanity, to tempt it and lead it astray, than good is to influence it in seeking all that is purest, noblest and best in life. But a few years ago the only cheap literature thrown off by the press was that usually known as "yellow-backed," which consisted for the most part of hair-raising, blood-curdling Indian stories or sea tales, which ordinarily produced a species of insanity in the minds of the constant readers of this "dime-novel" trash. The boys all wanted to be Indian scouts and trappers, with long Kentucky rifles, slouched hats, fringed buck-skin breeches and hunting shirt of the same material, drawn together at the waist with a wide belt bristling with shooting irons and bowie knives; and their feet incased in neatly fitting moccasins, etc., etc. They had no relish whatever for following the plow or harrow in the spring time, or gathering the harvest in the autumn, or attending to the studies of the school room in the winter. Their brains were fired with visions of life on the plains; their hearts were throbbing with intense desire to hunt down the wily savages of the forest and prairie, or track to his retreat the villainous renegade who had spirited away some beautiful maiden, and arrive just in time to rescue her from a fate worse than death, etc., etc., just as "Wild Bill," "Buffalo Bill," "Ned Buntline," "Big Mouthed Jim" and

scores of others had done, according to the tales of the novels. This bosh they read unnerved them for any of the natural and useful pursuits of life. They fed on the feverish trash, and wasted the precious period of youth—that youth in which so much might have been done in the way of preparation for the realities of life.

Equally destructive to the noble sentiments of the heart and mind is the driveling love tale published in the sensational story-papers that are spread out on the stationer's counter to attract the eye of the unwary. But the poet Cowper has so aptly expressed the mischievous effects of this kind of literature on the mind of the maiden, that we quote it here for the consideration of our readers:

"Ye writers of what none with safety reads,
Footing in the dance that fancy leads;
Ye novelists who mar what ye would mend,
Sniveling and driveling folly without end;
Whose corresponding misses fill the ream
With sentimental frippery and dream.
Caught in a delicate, soft, silken net
By some lewd Earl or rake-hell Baronet—
Ye pimps, who, under virtue's fair pretense
Steal to the closet of young innocence;
And teach her unexperienced yet and green
To scribble as you scribbled at fifteen;
Who, kindling a combustion of desire
With some cold moral think to quench the fire:
Though all your engineering proves in vain
The dribbling stream ne'er puts it out again.
O, that a man had power, and could command,
Far, far away, these flesh flies from the land;
Who fasten without mercy on the fair,
And suck and leave a craving maggot there;
Howe'er disguised the inflammatory tale,
And covered with a fine spun specious veil,
Such writers and such readers owe the gust
And relish of their pleasure all to lust."

* * * * * *

We have quoted the Spanish proverb about a lie traveling with a hundred legs, and the truth with but one; but for all that

the truth not unfrequently overtakes the lie, and puts it to open shame. And in like manner the trashy, worthless literature that the press flooded the country with in its first triumphs of producing cheap reading matter, is being overtaken; the press is giving the productions of the foremost minds in the republic of letters to readers, and at rates that are as cheap as the dime novel has been or is now.

The triumphs of the steam printing press, owing to the improvement of the machinery, and the manner of its manipulation, place the works of the masters—historians, philosophers, statesmen, poets and writers of the best classes of fiction within the reach of all. There is no family, however humble its circumstances, but may have in its possession now the works of master minds in the various departments of literature.

Books, then, being so cheap that all parents can at least furnish their children with a small collection, it is more binding upon the parents to see to it that these book-companions, these silent yet powerful associates, are of the best quality, and they ought to be just as cautious in their selection as they would be in selecting the society in which they prefer their children to move.

Another thing should be considered in this matter of selecting book-companions for the young. In society you cannot expect the young to relish always the grave conversation of old philosophers and scientists as they struggle with their weighty hypotheses. They may listen to their expositions of various subjects both with pleasure and profit, but after a season they will want a change. They will want more lively associates, and lighter things to think about. Well, it is so in reading. You cannot expect the young to always pore over the stately pages of Gibbon; discuss political questions with Macaulay; or religious ones with Adam Clark or the first Christian fathers; or delve into the intricacies of the law with Blackstone or Greenleaf; or of philosophy with Newton, Bacon, or Spencer. The young will want to break away from such authors at times, and listen to the pleasant tales of Washington Irving; hear the half weird legends of Scotland as sung or related by Scott; or wander out in the spring time, summer or autumn with Thompson, or read the adventure of Tam O'Shanter with Burns, or laugh with Dickens at the dilemmas

of the unfortunate Mr. Pickwick, or follow the meanderings of Nicholas Nickleby. They may want to do all this, but only let the parent see to it they have a Scott, Burns, Thompson, Dickens, Cowper, a Milton or a Shakespeare for companions, and you give to them some of the noblest associates, who will appeal to all that is noblest, purest and most god-like in their own natures—companions that will call into play the noblest sympathies of their hearts until virtuous sentiments will become living, active principles within them.

REBATE ON SUBSCRIPTIONS TO THE STAKES.

At the meeting of the General Board of Y. M. M. I. A. held on the 19th of October, a resolution was adopted providing that to every stake where the subscriptions to Volume II. of the ERA should reach five per cent. of the Latter-day Saint population a sum equal to twenty-five cents for every fully paid-up subscription taken within the stake, should be presented to the Stake Board to be devoted by them to Mutual Improvement purposes.

This action will give one more demonstration that the ERA is not a private enterprise, conducted in the interests of any man or corporation of men, but solely in the interests of the great cause of Mutual Improvement; and indicates the intention of the General Board to devote any profits that may arise from the publication of the magazine to Mutual Improvement purposes. We call attention to this fact in order that the officers of associations, called to devote more or less time in furthering the interests of the ERA, may know that they are working for the general cause and not for the advantage of private individuals.

The General Board decided that the above percentage should apply to stakes which last year succeeded in securing the percentage of the population named on their subscription list; and accordingly a sum of money has been forwarded to the following stakes: Alberta, Canada; Kanab, Utah; Juarez, Mexico; Morgan,

Utah; San Juan, Utah; St. George, Utah, and St. Johns, Arizona, each of which met the conditions above described.

The money sent to Alberta Stake was returned to the General Board with the statement that the superintendency of Alberta Stake had decided "to contribute the same to the General Board for the purpose of supplying the missionaries with Volume II. of the ERA;" but the Stake Superintendencies are at liberty to make such use of the rebate to their stakes as they may see proper, so long as it is devoted to Mutual Improvement interests in some one or other of its branches; such as meeting the necessary expenses of the Stake Boards, or aiding the Mutual Improvement Associations within the respective wards of their stakes. In this matter Stake Superintendencies are at liberty to use their own judgment, the limit being only that the money be carefully used for the general cause of Mutual Improvement.

It is both hoped and believed that this arrangement will cause the officers of the associations to work with renewed zeal for the wide circulation of our magazine, which is calculated to accomplish so much good among the youth of the Church of Christ.

NOTES.

It is not enough that, in following his occupation, the worker incidentally helps the world along; what is required is that he desires to do it, plans to do it, and finds a large part of his reward in the consciousness of having done it.

Mental differences are legion. No two minds run in the same channels, or think exactly each other's thoughts. Truth is many-sided, and multitudes of men and women stand still viewing continually but one of her phases. Did they but move around her, changing their respective attitudes, they would appreciate one another far better.

Aged people have a claim on the young, a claim for delicate consideration, for tender care, for unfailing reverence. Each new genera-

tion is apt, as it comes joyously to the front, to look down with a slight condescension on the one which is withdrawing from the active scene; but the looking down should be looking up, for the old have borne and suffered, endured and triumphed, in order that the path for their successors may be easier.

We can brood upon our troubles until they become unbearable, or we can dwell upon our blessings until our hearts are melted into thankfulness. We can ponder the faults of our neighbors until we are imbued with disapproval and contempt, or we can muse upon their redeeming qualities till the kindly sympathies of our nature assert themselves.

There are times when silence is golden, and there are times when it is the basest alloy. There are times when it stands for truth and generosity; and there are times when it stands for a mean and selfish lie. When justice calls us to proclaim a fine performance, a noble deed, an heroic achievement, and to reveal to the world the man who has fairly earned the forthcoming meed of honor and gratitude, then silence is a sin.

Perform a kind action, and you will find a kind feeling growing within you even if it was not there before. As you increase the number of your kind and charitable interests, you find that the more you do for others the more you love them. Serve them, not because they are your friends, not because they are interesting, not because they are grateful —serve them for the simple reason that they are your brethren, and then you will very soon find that a fervent heart keeps time with charitable hands.

"The repentance of the understanding" is seldom enjoined and seldom felt, but it would often be a most salutary and beneficial experience. Let a man, for example, on discovering that he has decided unwisely in some more or less important matter, instead of consoling himself with the reflection that he acted up to the best light that he then had, and is therefore blameless, reflect upon the mental obligations that must have accompanied the decision, and ask himself whether he might not have trained his judgment to a better degree of sagacity, so as to have rendered the error impossible. It will be strange indeed if in such an investigation he finds nothing of which to repent.

"That boy must be born in very unfortunate circumstances," says a sensible writer, "whose father and mother could not, if they chose, do

more for his moral training than a schoolmaster, who has perhaps fifty to attend to, without the parental interest in any of them." It is just this moral education that belongs specially to the home, and that, if neglected there, can never be obtained elsewhere, which is the only trustworthy safeguard that society can have against much of the vice and crime which corrupt and demoralize her. Parents who trust to the schools to inculcate this are shirking their own most solemn obligations, and have no right to expect their sons and daughters to grow up into upright and honorable men and women.

Porto Rico, the fourth in size of the Greater Antilles, and now one of the many provinces possessed by the United States, lies 70 miles west of Hayti, and it is about 1,000 miles, as the crow flies, from Havana to the harbor of San Juan (Porto Rico). It forms an irregular parallelogram, 108 miles long and 37 miles broad; its area is 3,550 miles, which is less than that of the island of Jamaica. The inhabitants of Porto Rico numbered, in 1877, 813,937, the negroes being over 300,000. San Juan, the capital, has about 28,000 inhabitants. It is on the north-east shore of the island. The harbor is one of the finest in the West Indies, being large, sheltered, and capable of accommodating any number of the largest ships, having anchorage in it from three to seven fathoms.

Some European countries have huge standing armies even in time of peace. Russia heads the list with 858,000 men, or nine per 1,000 of her population. Next comes Germany, with 580,000, which is 13 per 1,000; while France has 512,000, or 14 per 1,000. The Austrian army is 380,000, or 10 per 1,000; Italy, 300,000, also 10 in the 1,000; England, 230,000, six per 1,000; Spain, 100,000, equally six per 1,000. Belgium's army comprises 31,000 men, or eight in the 1,000; and little Switzerland musters actually 131,000, or 45 per 1,000. France and Russia united can muster in time of peace between them 1,400,000 men, in time of war 9,700,000. The Triple Alliance in time of peace can bring together 1,192,000, or 7,700,000 in war-time. The huge European armaments called armies on a peace footing cost about $1,100,000,000 a year to keep up.

The following statistics on marriages, births and deaths in some leading European countries can scarcely fail to be of interest: For 1,000 marriageable persons of both sexes, there are in France 45 marriages; in Holland, 49; in Italy, 50; in Austria, 51; in England and Denmark, 52; and in Germany, 53. On an average in France there are 163 births per 1,000 married women from 26 to 50 years of age; whereas

there are 270 in Germany, 269 in Scotland, 261 in Belgium, 251 in Italy, 250 in England and Austria, 240 in Sweden and Ireland, and 236 in Switzerland. The average mortality in France is lower than in any other country. It is put at 22½ per 1,000, whereas it is 35 per 1,000 in Russia, 28 in Italy, a little over 22½ in Sweden, and close on 23 in Germany.

In all true education the amount of knowledge communicated, however important it may be, is an entirely subordinate matter compared with the mental desires that are aroused and the mental power that is stored up. Could there be a youth who found no difficulty in the tasks assigned him he would miss the grandest opportunity which education has to offer—that of strengthening the mind by the continual stress and strain of effort. Perhaps one reason why dull and backward boys sometimes develop into distinguished men is that they have had so many difficulties to overcome that the discipline has intensified their powers and deepened their natures. The quick-witted child, to whom study is easy, often loses this opportunity; and possibly this fact may afford a partial answer to the oft-repeated query, "What becomes of all the promising children?" At any rate, it should be an encouragement to those who have the training of dull minds to know that the very efforts their possessors are obliged to make beyond their companions may enable them to overtake, and perhaps even eventually to surpass them.

In all the armies of the world, says a writer in a contemporary, musical war signals are considered not only useful, but absolutely indispensable. Every one is familiar with such expressions as "drumming up recruits," "drumming out deserters," and so on. Zoller, the African traveler, says that "among all savage and half-civilized races song and dance are considered as indispensable aids to military training as drilling and drumming in our armies." The marvelous precision with which these primitive races execute their war songs and dances has been commented upon by many admiring explorers; and, as the value of perfect drill and co-operation are well understood, music, which supplies the regularity of rhythm, is seen to be of paramount importance. When our armies parade, they always do so to the measured beat of military band or drum and fife. A military writer says that the drum in the army is used "especially for inspiring the soldiers under the fatigue of march or in battle." This function of military music reminds one of the primitive custom of singing in order to facilitate work. It is recognized by the greatest authorities. Lord Wolseley, for instance, wrote not long

ago that "troops that sing as they march will not only reach their destination more quickly and in better fighting condition than those who march in silence, but, inspired by the music and words of national songs, will feel that self-confidence which is the mother of victory."

IN LIGHTER MOOD.

A workman, who was repairing the roof of one of the highest buildings in Dublin, lost his footing and fell, but, striking a telegraph line, he managed to grasp it. "Hang on for your life!" shouted a fellow-workman, while some of the spectators rushed off to procure a mattress on which he could drop. He held on for a few seconds, when suddenly, with a cry, "Sthand from undher," he dropped and lay senseless in the street. He was brought to the hospital, and on his recovery was asked why he did not hold out longer. "Shure, I was afraid the wire wud break," he replied feebly.

* * *

They were at a picnic. "You see," he explained, as he showed her the wish-bone of a chicken at luncheon, "you take hold here and I'll take hold here. Then we must both wish a wish and pull, and, when it breaks, the one who has the bigger part of it will have his or her wish gratified." "But I don't know what to wish for," she protested. "Oh, you can think of something," he said. "No, I can't," she replied; "I can't think of anything I want very much." "Well, I'll wish for you!" he exclaimed. "Will you really?" she asked. "Yes." "Well, then there's no use fussing with the old wish-bone," she interrupted, with a glad smile. "You can have me!"

* * *

The following anecdote bears witness that from of old Spain has been more or less foolish on the subject of "honor:"

When the Duke of Wellington was co-operating with the Spanish army in the Peninsula against Napoleon, he was desirous on one occasion, during a general engagement, that the general commanding the Spanish contingent should execute a certain movement on the field. He communicated the wish to the Spaniard personally, and was somewhat taken aback on being told that the honor of the king of Spain and his army

would compel a refusal of the request unless Wellington, as a foreign officer, graciously permitted to exist and fight on Spanish soil, should present the petition on his knees. The old duke often used to tell the story afterwards, and he would say, "Now, I was extremely anxious to have the movement executed, and I didn't care a twopenny dash about getting on my knees, so down I plumped!"

* * *

During the present era of good feeling between Great Britain and the United States it is not amiss to call attention to the following bond between the two governments:

"The desk used at the White House, Washington, by the President of the United States is interesting in itself, apart from its connection with the ruler of a nation, for it is a token of the good-will existing between two peoples. Although occupying so prominent a place in the official residence of America's chosen governor, it is not of American manufacture. It was fashioned in England, and was a present from the Queen to a former President. It was made from the timbers of H. M. S. *Resolute*, which was sent in search of Sir John Franklin in 1852. The ship was caught in the ice, and had to be abandoned. It was not destined, however, to go to pieces in frozen waters. An American whaler discovered and extricated it in 1855, and it was subsequently purchased and sent to Her Majesty by the President and people of the United States as a token of good-will and friendship. In an English dockyard the *Resolute* was at last broken up, and from her timbers a desk was made, which was sent by Her Majesty "as a memorial of the courtesy and loving-kindness which dictated the offer as a gift of the *Resolute*." At this desk, itself a representative of the kindly feeling of both nations, the President does the greater part of his writing.

* * *

We are happy to note that the people of England are taking kindly to "Mark Twain." By which, of course, we mean, they are taking kindly to his humor; and the British press is glad to repeat his droll stories.

Michael Davitt, the Irish leader, has published a book under the title "Life and Progress in Australia," where the author has spent some time. On his journey from Melbourne to New Zealand he was fortunate enough to have "Mark Twain" for a fellow passenger, and he enlivens some of the passages of his book with two or three capital anecdotes related on the voyage by the great humorist. The Irish leader found "Mark Twain" easily approached. He says:

There is absolutely no "side" hitched on to his genius. The kindliest of smiles and of laughing, good-natured gray eyes make you immedi

ately welcome. You are made to feel at once that you are in the presence of a man whom fame or fortune could not deprive of his natural disposition to make you laugh away the worries and troubles of the moment. Mark Twain is not parsimonious with his talent. He entertained us in the smoking room of the Maroroa with some capital anecdotes, which, however, cannot be done justice to in the re-telling. It is in the art of telling a story where the mirth and merit lie, and Mark Twain's yarns in anyone else's narration is worse than leaving the Prince of Denmark out of "Hamlet."

Nevertheless, even with this princely omission, the yarns are amusing enough. Two of them were at the expense of some friends and the custom house of New York.

Some of the boys had made up their minds to play a trick on Mark. They each planted their smuggled cigars among his small baggage and awaited results. They knew he would not deny possession of such wares when questioned,and they all crowded around him when the customs officers came up. They counted upon his being compelled to pay up for the cargo.

"They stood around when the critical moment arrived and were ready to explode with laughter at my expense. This is how it ended:

"The customs officer—'Your name, please?'

"'Mr. Clemens.'

"'Are you Mark Twain?'

"'Yes.'

"'Then pass on.'

"So," said Mark, laughing at the recollection of the incident, "I was neither asked to pay nor to lie, and I had all the cigars to myself, for you may be sure I did not deliver any of them to those who tried to play that little game on me."

On another occasion he encountered a much more exacting customs official at the same port.

"I had nine parcels from Liverpool," he explained, "and I badly wanted to get them through without their being opened. I gave the number and was asked to open some of them.

"'Well, I am Mark Twain,' I pleaded, 'and you surely don't suspect me of harboring any evil against Uncle Sam?'

"'But we have a duty to perform.'

"'Yes, of course, but the custom regulations don't say, in teaching the rules of duty, you must rummage and upset Mark Twain's personal effects when he comes back to the land of his birth?'

"'We are sorry, but we have no alternative.'

"'Did you,' I cut in, 'compel General Sherman to open his trunks when he came back, a short time ago?'

"'Oh, we couldn't trouble General Sherman. You know he is'——

"'No, you can allow General Sherman to pass, a man whom I made famous, and you stop me! You give a pass to the pupil and you deny the same right to the master; I'——

"Official to customs officer—'Let his go;' and I got my nine parcels through all right."

Mark Twain gave the Irish leader an infallible remedy for insomnia, with which the latter was sorely afflicted.

"I suffered much from that malady years ago," said Mark. "It does not trouble me now, though my work is still heavy and more exacting as the years steal on. I began the search for a cure by drinking a glass of beer on going to bed. This gave a little relief for a short time. Then I exchanged my beer for a little prescription of two ounces of whisky. This worked the desired cure. It proved the real remedy—so much so that I began to like my medicine. The two ounces of Scotch grew into five ounces. Then the trouble began again. It was the old story of taking too much of a good thing. The five ounces sent me off all right, and brought about a kind of angelic sensation in my head, but in a couple of hours sleep would leave me, and the old trouble came back to stay all night. I then sought another remedy and found it—yes, sir, an infallible remedy. I got hold of it by accident. It was a child's German grammar. I began to read it on lying down. I never got through a single page at a time. Sleep came along and never gave the grammar a chance. Try it, and you will find it a dead certain cure. I tried hard to induce the late General Grant to adopt it, but I could not succeed. Otherwise he might not have died so soon."

OUR WORK.

THE "FAR EAST" IMPROVEMENT ASSOCIATION.

AN INTERESTING ACCOUNT OF THE ORGANIZATION OF AN IMPROVEMENT ASSOCIATION AT MANILA, PHILIPPINE ISLANDS.

MANILA, P. I., Sept. 20, 1898.

To the Improvement Era, Salt Lake City, Utah:

The Young Men's Mutual Improvement Association of the "Far East" sends you greeting. The June number of your issue came to us two weeks ago, and found us just beginning our work. We received the ERA with welcome, and return our thanks for the favor you have conferred by placing those valuable pages before us. In return we furnish a few notes treating on our organization, and the hopes we have for its usefulness.

Before we left San Francisco, the advisability of an organization for our young men was suggested to the writer by Elder E. H. Nye, president of the California Mission; and also by Captain R. W. Young. While on our ocean voyage, and before we reached Honolulu, Captain Young called me to his state room, and, showing me a letter he had received from Apostle Young, written by direction of the Council of the Apostles, advising some kind of organization, he suggested that the matter of organizing a Mutual Improvement Association be taken up at once. Acting on his suggestion, Elders Willard Call and Jos. J. Holbrook and myself, all from Bountiful, began to discuss the subject with our companions in Battery A. All whom we approached, with one or two exceptions, seemed highly pleased with the idea, and gave their names as wishing to join when the organization should be formed. The number of names thus secured was thirty-seven.

No opportunity whatever offered for our meeting aboard the crowded vessel. When we landed at Camp Dewey, little better opportunity was afforded. The campaign before Manila began soon, taking a considerable part of our number to the front every day, and, though the time for a meeting was settled on two or three times, we were prevented from meeting. Our opportunity came with our first Sunday evening in Manila, August 22nd.

We were given ample quarters in the *Cuartel Meisic*, with a large vacant room to spare. In that room a few of us met (the number was not very great, mail having just arrived from home), and exchanged views on the subject of an organization. In compliance with the suggestion of Captain Young, which was approved by the Council of the Apostles, it was decided that our organization should be termed a Young Men's Mutual Improvement Association, following in organization, and as nearly as possible in work, those organizations at home. A president was elected but further organization was postponed for one week to allow more to be present.

The next Sunday our pleasure was again our misfortune. The recruits had just arrived and the opportunity which that afforded for the war-scarred (not war-scared) veterans to tell the tales of pleasure, work, and narrow escapes, proved more enticing than church, and the tent we had pitched for meeting purposes (Battery B was now occupying our meeting room) was by no means full. Nothing daunted, we again postponed the election of officers and proceeded with the discussion of Acts, 1st chap., the lesson prepared for the evening. We had a very interesting meeting, and, when we parted to meet the following Sunday evening, all felt that success was assured. During the week we talked the matter up among some of the influential men in both batteries, and at our next meeting we were much gratified to see our tent packed. The whole of our short session was taken up in the election of officers, and in that connection some timely advice from Captain Young proved very valuable. Following is a list of officers as finally selected:

President,	Geo. A. Seaman,	Battery A, Bountiful, Utah.
First Counselor,	Godfrey J. Bluth,	Battery B, Ogden, Utah.
Second Counselor,	Nephi W. Otteson,	Battery B, Manti, Utah.
Secretary,	Nelson Margetts,	Battery A, Salt Lake City, Utah.
Treasurer,	Barr W. Musser,	Battery B, Salt Lake City, Utah.
Librarian,	Stephen Bjarnson,	Battery B, Spanish Fork, Utah.
Program Committee,	Chas. R. Mabey,	Battery A, Bountiful, Utah.
	Dr. H. A. Young,	Battery A, Salt Lake City, Utah.
	Don C. W. Musser	Battery B, Salt Lake City, Utah.

Godfrey J. Bluth leaves for home aboard the hospital ship on the 22nd inst.

The committee met the evening following the election of officers, and in its deliberations, in which it was assisted by Captain Young, it was decided that at each meeting a subject from the "Acts of the Apostles" should be treated upon by some member of the association; and also that, as we might be able to secure lecturers, a secular subject of interest be given. Songs, recitations, etc., are to form an interesting diversion. Already we have had interesting talks from Sergeant D. H. Wells on "The Philippines," and Don Musser on "A Moslem Tradition."

Corporal Geo. S. Backman, a student of Spanish, proffered his services as a teacher to the association if it wished to organize a Spanish class as an adjunct to the association. We accepted his generous offer and met last night for the first time.

Following the example of our parent associations we have extended invitation and welcome to all, whether they are Latter-day Saints or not. They praise our liberal views that will admit them to membership, and already several have applied for membership. The Spanish class offers an inducement to them to join us. We expect to get in touch with Utah men in all the commands, and to that end a committee is to be appointed to look them up and invite them to join us. We have ample room now, as a large hall has been reserved for meeting purposes and as a library room.

While we have many disadvantages to contend with, we hope by assiduous labor to do some good by diverting the minds of some from gaming and other idle practices, that are so apt to accompany the ease and laziness of barrack life, and shall seek to center them upon more holy things.

Your Brother in the Gospel,

GEO. A. SEAMAN, President of the Association.

Battery A, Utah Volunteers.

MUTUAL IMPROVEMENT ASSOCIATION OFFICERS TO BE SET APART.

At a meeting of the General Board of Y. M. M. I. A., held on the 9th of November, the following recommendation was passed:

"This Board recommends that all officers of Mutual Improvement

Associations be blessed and set apart by the presidents of stakes and bishops of wards or under their direction."

In accordance with this resolution the General Board desires that whenever stake officers are chosen they be blessed and set apart by the stake president, or under his direction; and when ward officers are chosen they are to be set apart by the bishop of the ward or by someone acting under his direction. The brethren of the General Board feel that when a young man is called to be an officer in these associations he gains strength from the blessings of his brethren, and they desire that any young man chosen for these positions should have all the help possible for the performance of his labors.

It was also decided by the General Board, at the above meeting, that the young men who have been called to act as missionaries among the members of the associations be set apart previous to leaving for their fields of labor; and some time ago a letter instructing the young men called on missions to apply to the president of their respective stakes to be set apart before leaving their homes to commence their labors, was sent out, and we trust that it reached the brethren in time for them to receive the blessings of their president.

AS TO MUSIC.

The following suggestion comes from a correspondent in Richfield relative to music for the associations:

DEAR BROTHER:

An idea has occurred to me, and I hasten to give the same to you. We have no music of our own suitable for the Young Men's Mutual Improvement Associations, that is, for devotional exercises. How would it be if you were to induce some of our own musicians to compose or arrange pieces for male voices suitable for this purpose and publish them in the ERA; publishing one piece in each number? This would make the ERA our Young Men's Mutual Improvement Association glee book, and we need one very much. GEO. M. JONES.

Our correspondent makes a splendid suggestion, and we may say that we have had this matter in mind for some time; and as soon as we can get to it, it is the intention to furnish the associations with something of this kind through the ERA.

A WORD TO MISSIONARIES.

By the time this number of the ERA reaches the hands of our officers and members of the associations the Y. M. M. I. A. missionary work will be well under way. Quite a number of brethren have been called by the General Superintendency to engage in this work, and most of them are now in their respective fields of labor. We desire to say to them on behalf of the committee having the work in charge that we sincerely hope that the instructions contained in the letter already sent out to them will be carefully followed; but in addition to what is there said for their instruction, we desire to say further that this season's missionary work should differ from that of last year in this particular: that, whereas the objective point last year in the main seems to have been to induce the great number of young men who were not connected with the associations to become members; we desire now to urge that the objective point shall more especially be to convert them to the truth of the gospel. The missionaries will find that many of our young men who have a standing in the associations, are not really established in their faith in the great latter day work, and we are anxious that all should be done that can be done to ground them in that faith.

The membership of the associations was very much enlarged by the missionary efforts of last season; but many of those who gave in their names to become members of the associations failed to become actually interested in the work of mutual improvement. It was decided at the last annual conference of the associations that the enrollment of names should be preserved; and that no one should be dropped from the enrolled membership but for cause. The fact that a young man has his name among the enrolled members of an association should be made a basis of missionary work with him. Our brethren charged with the duties of seeking out the youth of Israel and converting them to the truth of the great latter-day work, should call upon all those who have failed to become real members of the associations, and should strive earnestly for their conversion both to mutual improvement effort and to the gospel. None should be allowed to escape; and not only should our missionary brethren labor with them, but the local officers and members of the associations should also bring to bear upon them their personal influence and give them encouragement to persevere in the good work of the Lord.

We urge upon our missionaries to take plenty of time, and not be in too great a hurry to cover a large field in their operations, but to do their work thoroughly as they go.

One other thing we would also urge—don't mistake timidity for humility. We want to see our missionaries humble, of course. It is one of the first elements necessary to their success. But humility of soul is not incompatible with boldness of action in the matter of discharging a duty; and it does not always follow that a timid man is necessarily a properly humble man. Be humble, brethren, but be bold also and fearless: you cannot succeed in the work assigned you unless you are bold as well as humble. You are sent to call the wayward sons of Zion to repentance—search them out, let none escape, and when you find them deliver the message to them without fear and in the power of God. Remember you bear the priesthood of God, you have the truth and are especially commissioned to teach the same; and thus equipped there should be no timidity in your movements. When you go to a settlement, seek out the authorities of the ward, both the bishop and the president of the association, put yourselves at their disposal, procure a list of delinquent members of the association and those who have so far refused to identify themselves with this great cause of improvement, and then seek them out and begin your work. Hold such public meetings as you may find convenient and as may be agreeable to the local authorities. Make arrangements wherever possible for "cottage meetings," get as many of the careless and indifferent ones as you can to attend, sing with them, pray with them, and get them to pray; preach to them, converse with them, answer their questions, disperse their doubts, silence their fears, help them to shake off their indifference, and lead them to God and righteousness in faith.

Finally, brethren, the Lord be with you!

OUR COURSE OF STUDY.

We desire to call attention to this year's course of study provided for in our Manual for 1898-9, "The Apostolic Age." Under this title we have given our young men a subject that is in every way worthy of their attention. It has already been stated, perhaps a number of times, that the chief object of mutual improvement is to beget faith in the hearts of our young men in God's great latter-day work; and it may seem by some that by starting for this objective point by devoting one year's study to the life of Jesus Christ, and following that by another year's study of the "Apostolic Age," and the last subject, perhaps, with one that will treat on the interim between the close of the "Apostolic Age" to the

opening of the "Dispensation of the Fullness of Times," which began with the revelations of the Lord to Joseph Smith—all this, we repeat, may seem a round-about way in which to reach our really objective point; but we are confident, nevertheless, that all this is necessary to the right understanding of that great dispensation which later on is to occupy our attention, and the best efforts of the Mutual Improvement Associations. We urge our young men, therefore, to their very best effort in studying the "Apostolic Age," and ask them to be especially thorough in their study of this period of development and decline of that institution founded by the personal ministry of Jesus and the apostles.

The most valuable records to consult with reference to the events of that age are to be found in the "Acts of the Apostles," and the epistles of the New Testament; and, indeed, these are about the only authoritative documents that can be consulted with any degree of assurance that they are not mixed with error. After the documents of the New Testament come the writings of the "Apostolic Fathers" and the "Apologists" of the second century. These include the epistles of Clement, of Rome; Ignatius, of Antioch; Polycarp, of Smyrna, and the epistles of Barnabus. Perhaps the most accessible works containing these epistles and much other early Christian literature are a series of works called "Primers of Early Christian Literature," edited by Prof. George P. Fisher, and published by D. Appleton & Co., New York. After these works, for the benefit of those who desire to enter deeply into a consideration of this interesting period of the Church, we recommend "Eusebius' Ecclesiastical History," which treats of the first three centuries of church history by one who was very close to the events which he relates. We also recommend Canon Farrar's "Early Days of Christianity," "The History of the Christian Church," during the first ten centuries, by Phillip Smith, under the title of "The Student's Ecclesiastical History;" "The History of Christianity," by Henry H. Milman, generally published in two volumes; "The Life of Paul," by Conybeare and Hawson, and, of course, Mosheim's "Ecclesiastical History" and Milner's "History of the Church."

None of these works are expensive, and, in the main, can be procured through our Salt Lake book-dealers, especially through Cannon & Sons of Salt Lake City; and while it may be true that our young men cannot undertake to purchase all of them, still any one of those recommended would be of great assistance, and perhaps each association could secure them as works of reference for the association. In that event the bindings ought to be especially good, and the books would then be an excellent start toward an ecclesiastical library that would be of great value, not only in the present manual course but in others that are to follow.

EVENTS OF THE MONTH.

BY THOMAS HULL, SECRETARY OF THE GENERAL BOARD OF Y. M. M. I. A.

October 18th: The United States takes formal possession of the island of Porto Rico. The following dispatch is received at the war department from General Brooke:

SAN JUAN, PORTO RICO,
Oct. 18, 1898.

Secretary of War, Washington:

Flags have been raised on public buildings and forts in this city and saluted with national salutes. The occupation of the island is now complete.

BROOKE.

20th: Utah day at Trans-Mississippi Exposition. A speech of welcome is made by the president of the Exposition and responses by Governor Wells, and by Lorenzo Snow, George Q. Cannon, and Joseph F. Smith, Presidency of the Church of Jesus Christ of Latter-day Saints.

22nd: An outbreak of bubonic plague resulting from experiments with the plague bacillus in a bacteriological establishment causes a panic in Vienna, Austria.

23rd: Serious race trouble occurs in the eastern part of Tennessee resulting from an attempt to arrest a negro who had had trouble with his employer, a white man. One white deputy and nine negroes have been killed. * * * A peace jubilee opens in Philadelphia, Pa.

24th: The Supreme Court of the United States hands down a decision in which the railway trust known as the Joint Traffic Association is held to be an illegal organization. * * * The Second Volunteer Cavalry, Torrey's Rough Riders, is mustered out of service. * * * General Wesley Merritt, United States army, and Miss Williams, of Chicago, are married in London, England.

25th: The time limit for the evacuation of Cuba is extended until January 1st, 1899. * * * The French ministry resigns.

29th: The first annual meeting of the Sons and Daughters of Utah Pioneers is held at Provo, Utah. * * * Col. George E. Waring dies in New York City of yellow fever. He returned October 25th from Havana, Cuba, where he had been sent by the United States government as special commissioner to ascertain the exact sanitary condition of the city. * * * The French court of cassation decides to grant a revision of the Dreyfus case and give Dreyfus a new trial.

31st: The United States peace commissioners at Paris present to the Spanish commissioners their decision to retain the Philippines and reimburse Spain for expenditures for the betterment of the island.

November 4th: The Spanish peace commissioners refuse to accept the proposition of the Americans in relation to the Philippines.

5th: By the collapse of a theatre building in course of erection in Detroit, Michigan, fifteen workmen are killed and many injured. * * * Word is received at the Navy department that the crusier *Infanta Maria Teresa* which was one of Cervera's squadron and which had been raised by Naval Constructor Hobson, was lost on November first in a heavy gale about thirty miles north of San Salvador, while on her way to New York.

6th: An explosion of gas followed by fire in the National Capitol at Washington does great damage to the central eastern portion of the building. * * * A fire breaks out in the great snow sheds of the Southern Pacific Railway in the Sierra Nevada Mountains and several thousand feet of sheds are destroyed. Great delay will be occasioned thereby to the traffic over that portion of the road.

8th: B. H. Roberts is elected as Utah's representative to Congress, and Robert N. Baskin is elected to the Utah Supreme bench. * * * Theodore Roosevelt is elected governor of New York. * * * The wrecking company which had the contract in hand for raising the *Maria Teresa* receives word that she is ashore at Cat Island about thirty miles south-west of where she was supposed to have foundered.

10th: Serious trouble occurs between negroes and whites in Wilmington, N. C., over an editorial derogatory of white women, published by a negro newspaper. The publishing house is destroyed and eight negroes killed and others wounded.

11th: The National W. C. T. U. Convention begins in St. Paul, Minn.

14th: Word reaches Skaguay, Alaska, that on October 16th, Dawson City, in the Klondike country, was partially destroyed by fire. The loss is estimated at $500,000.

15th: Mrs. Lillian M. Stevens, of Maine, is elected president of the W. C. T. U.

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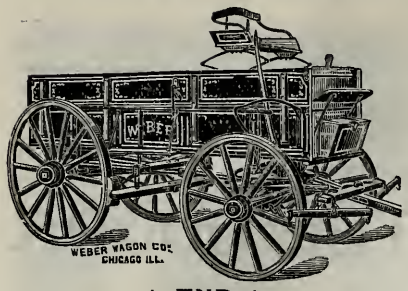
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